

THE CHICAGO JEWISH FORUM

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HAROLD ZYSKIND—His "Homecoming", a short story, appeared in the last issue of the CHICAGO JEWISH FORUM. He has recently returned from Army service in the Pacific, and has worked on many Southern country newspapers.

... and ... a happy new year

PAUL G. ANNES

President City Club of Chicago

Few accomplishments are of greater importance than those which contribute to a democratic way of life; that we much pledge to defend.

SAMUEL L. ANTONOW

In the preservation of our civil liberties and in the perseverance of our Bill of Rights lies the hope of a better tomorrow.

LT. COL. JACOB M. ARVEY

Steadfast concern with the lot of the common man should be the prerequisite of all civic minded citizens.

JUDGE JACOB M. BRAUDE

Humanity is doomed unless the great powers of the world outlaw forever the very concept of war.

MAX BRESSLER, *President*

Midwest American Jewish Congress

Jewish solidarity with the cause of democracy has an age long record and that must and will persist.

HENRY L. BURMAN, *Master in Chancery*

Mankind's sole hope for permanent peace is to follow the leadership of the United States.

SAMUEL BYRON

Lest all perish, human reason which has evolved engines of destruction must invent means for its own preservation.

JOHN H. CHATZ

World War II is not yet ended—the Jew is still the scapegoat of forces which bring the war.

SAMUEL DIAMOND

In these confusing post-war times the cause of educating the masses should be uppermost in our minds.

ARTHUR X. ELROD

The meaning and the essence of good citizenship lies in the practice of the principles of democracy.

SAMUEL EPSTEIN, *Master in Chancery,*

United States District Court

Respect for Law and Love of Justice remain the indestructible characteristics of the Jewish people.

EMIL FRIEDMAN

It is not the atomic bomb but man's own conscience that must be the deciding factor in determining a better world.

JACOB L. FRIEDMAN

Trustee, Sanitary District

Immeasurably proud as we are of the privilege of American citizenship, we should live in a manner deserving of such an honor.

JACK GOLDBERG

Let us a free people maintain constant vigil so that forces of the dark never again emerge to threaten humanity.

ALEX M. GOLMAN

Our self respect demands that we do not shirk in thought and in deed our responsibilities to our brethren in Europe.

A. PAUL HOLLEB

I join with hosts of other friends of the CHICAGO JEWISH FORUM in wishing it well in its maintenance of the highest standards of Journalism.

CHARLES E. KAYE

The gigantic struggle just ended for the freedom and dignity of man makes us eternal debtors to the fighters for righteousness.

DAVID A. KLEIN

No Jew may look with indifference upon the present plight of the builders of Palestine. Their cause is the concern of all humanity.

JACOB LEVIN

It is in the strict observance of Jewish customs, ritual and tradition that lies the secret of the survival of the Jew.

. . . and . . . a happy new year

DR. N. D. LIEBERFARB

May the New Year bring forth the strengthening of the forces which fight for peace on earth.

JOSEPH LIPSHUTZ

I congratulate the CHICAGO JEWISH FORUM upon the uniform excellency of its contents. May it always endeavor to surpass its best.

HARRY H. MALKIN

Assistant Judge Probate Court

It is our duty to maintain constant vigil so that forces of darkness never again emerge to threaten mankind.

HARRY MARCUS

The welfare of our fellow men lies not only in following trusted leadership, but also in ourselves, in our initiation of measures for the common good.

A. J. MINKUS, President, Chicago Hias

We must never slacken efforts to enlist the aid of civilized people in behalf of suffering Jewry abroad.

ALBERT P. MITNICK

President, Chicago B'nai Brith Council

So that the nightmare that is the lot of European Jewry cease and no longer persist, we must fight fascism here and elsewhere.

MORRIS L. RAUER

Germany is not yet conquered and what it represented still lives if the Polish massacres persist.

HAROLD ROSENBERG

The objectives of democracy is a better world; the implementations of these objectives into living reality is our primary concern.

JOSEPH M. RUBENSTEIN

It is the lesson of history that the persecution of the Jew is always synonymous with the debasement of those who persecute him.

WM. J. ROBINSON

Jewish traditions are safe guides in the critical periods of our history. In their preservation lies our salvation.

A. J. SABATH,

Congressman, Fifth District

We owe it to the memory of Franklin Delano Roosevelt and to our self esteem to promote everywhere the principles he stood for.

OSCAR SALENGER

The allies in war must and shall agree upon a blueprint for a better tomorrow; all talk to the contrary is treason to humanity.

MEYER SCHUMAN

Our primary obligation is the preservation of the American way of life. In that, too, lies the hope of humanity.

MICHAEL SHAPIRO

There should be unity of purpose among all elements in America—and that the preservation of value embodied in the American Way of Life.

WILLIAM M. SHAPIRO

A decent world can never be a reality while racial discrimination is preached or practiced.

DAVID F. SILVERZWEIG

Each of us must determine that there can be no compromise with forces of reaction that would turn the clock back so that evil may triumph.

ISIDORE SPINNER

Democracy triumphant in war will stand athwart designs of its enemies to rob the people of the fruits of their victory.

I. B. URY

Having won the war we must win the peace. Else our sacrifices and appalling losses have been in vain.

JACOB H. WEINBERG

A crusading spirit must motivate us when thinking of the hopelessness and the despair of our fellow Jews in Europe.

A Jewish Challenge

By ELMER GERTZ

SEVERAL YEARS AGO, the foremost Nazi publicist in America said to me: "You Jews are doing yourselves tremendous injury by espousing the cause of the Negroes."

The remark was made impersonally. The man betrayed no dislike of the colored people, and he had always professed himself as enamoured of the Jews because of their mercurial minds. He expressed fear that Jews in America would bring on themselves the kind of persecution that was rampant in Germany.

Here was an exponent of hush-hush as ready as some Jews to forget moral principles if such silence were profitable or expedient. It was evidence, again, that human beings, in Wilde's phrase, "know the price of everything and the value of nothing." At the time, I wished that it were true that all Jews are the great defenders of the rights of the black man. I could not help recalling Jewish real estate men who, in common with other Caucasians, imposed restrictive covenants on subdivisions and other real estate that they bought or sold. I thought of a few Jewish lawyers who fought belligerently, in and out of court, to uphold such covenants. A whole pattern of thought came to my mind, and it resembled a speech by Rankin or Bilbo.

Then I began to hear increasingly of representative Jews who were prepared to fight in the courts, in the legislative chambers and elsewhere to uphold the rights and dignity of all men, regardless of race, color or creed. Jewish organizations were talking of action against restrictive covenants. Now and then they were consulting with Negroes as to the

strategy in the common struggle. It should be remembered that there was, and is, a gigantic noose around the necks of Negroes in our broad land. If they try to move too far or too fast, they are strangled by this rope of legalisms. The device known as restrictive covenants is intended to keep them segregated in narrow confines, sometimes known as Black Ghettos.

There was a brief moment when it was thought that such enforced residential segregation was illegal and unconstitutional. That was back in 1917, after the famous case of *Buchanan v. Warley* (245 U. S. 60), when the United States Supreme Court declared that no city or state or other governmental agency would enforce racial zoning. The decision was based upon the legal equality clause of the 14th amendment to the federal Constitution, which was enacted at the close of the Civil War. At once lawyers devised so-called private agreements or covenants between white property owners, intended to achieve racial segregation in housing without the prescribed intervention or assistance of government. A number of states upheld these restrictive covenants; no state declared them invalid.

In 1926 the matter came up again before the Supreme Court, in the case of *Corrigan v. Buckley* (271 U. S. 323). The court maintained that the constitutional issue was not properly raised and, therefore, could not be passed upon. Had Mr. Justice Sanford stopped there, much mischief could have been avoided. But instead he took unfair advantage of his position by uttering a side remark, a dictum, in which he opined that enforce-

ment of such covenants by the courts might not constitute invalid state action.

Now, a dictum is supposed to have no legal effect; it is considered a gratuitous remark which can be ignored. But as the good justice might have suspected, this particular dictum from on high has served to intimidate inferior courts. It has been cited continuously in briefs and rulings upholding restrictive covenants.

In 1940 the liberalized Supreme Court had another opportunity to right a great wrong. The case of *Hansberry v. Lee* (311 U. S. 32) came to it from Illinois. Again the court decided the case on technical grounds, throwing out the particular covenant, but failing to pass upon the constitutional issues. As a result, the Washington Park area in Chicago was turned over to Negro occupancy—the Black Ghetto became slightly larger—but the basic problem of living space remained. For by now the lower courts were confirmed in their habit of upholding the covenants.

Negro urbanization went on at an increasing rate, because of the war. Prejudice and discrimination cannot for ever stop natural expansion. The city of Washington, like the other large communities, offered less and less housing room. Negroes ventured outside of the bounds. So inevitably another test case arose. When *Mays v. Burgess* (147 Fed. (2nd) 809) came before the District Court of Appeals, Mr. Justice Edgerton wrote a well reasoned opinion in which he stated that it is time to invalidate such covenants. Another justice declared himself as bound by the *Corrigan* case and other District precedents. The third justice, who had a reputation for liberalism, said he personally was persuaded by the argument of Mr. Justice Edgerton, but he felt that the Supreme Court was the tribunal to decide the issues. The ghost of the *Corrigan* case haunted him.

This was an invitation to the Supreme Court, couched in eloquent terms, finally to pass directly upon the constitutional

issues. The court, exercising its privilege to refuse to entertain an appeal without stating its reasons therefor, declined the invitation. This was, perhaps, the low point in the struggle.

The entire legal committee of the National Association for the Advancement of Colored People assembled in Chicago to discuss the situation. I was one of the two white attorneys who participated. Full determination to carry on the fight was expressed; but no one had the recipe for success. I listened to the outstanding Negro attorneys, famous legal battlers like Judge William H. Hastie, Charles Houston, Loren Miller, Irvin C. Mollison, Loring B. Moore, Thurgood Marshall, Earl B. Dickerson, and many others. Laymen like Walter White and Robert D. Weaver were also there. The insanity of prejudice against such men once again impressed itself upon me.

The first break in the bleak record came out of a court in Canada on October 31, 1945. Restrictive covenants were declared invalid, on the broadest possible grounds, in a ringing opinion by Justice Mackay. The Canadian Jewish Congress was responsible. It had instituted the test case. *In re Drummond Wren* is a landmark in the liberation battle of humanity, and Jews everywhere can take pride in this challenge to hate, prejudice, and discrimination. The covenant in question was not specifically directed against Negroes—"Jews or persons of objectionable nationality" were its target. But the victory was for the benefit of all peoples, whatever their pigmentation or origin or beliefs.

Proud as the Jewish Congress was of its historic victory, its leaders realized that even an eloquent and moving Canadian decision had only moral effect upon an American tribunal. What was needed was the same kind of ruling in an outstanding American court. In addition, the situation ought to involve a covenant against Negroes rather than one against Jews, so that the principle of invalidity

would be established in circumstances which would carry the greatest weight, and the fact of Jewish intervention would have a good psychological effect upon the least privileged one-tenth of our population.

Many restrictive covenant cases were pending in California, where Loren Miller was establishing a reputation for skill in the presentation of the issues. After a number of tries, Mr. Miller was able to prevail upon a lower court, in the dramatic "Sugar Hill" case involving Hattie McDaniels and other colored show people. Judge Thurmond Clark said:

This court is of the opinion that it is time that members of the Negro race are accorded, without reservation and evasions, the full rights guaranteed them under the 14th Amendment of the Federal Constitution. Judges have been avoiding the real issue for too long. Certainly there was no discrimination against the Negro race when it came to calling upon its members to die on the battle-fields in defense of this country in the war just ended.

It remains for the higher courts to pass on the matter.

It is notable that in Los Angeles, the cinema colony was split into rival camps on the issue of restrictive covenants, as it had been on the issue of New Deal versus Old Deal, liberalism versus conservatism. A group which included Melvyn Douglas, Orson Welles, and Bette Davis fought for the Negro's right to live wherever he pleased. A group, led by Harold Lloyd and the big landowners, fought to exclude the black man. There were Jews, like Melvyn Douglas, on the side of freedom.

It was felt that Chicago was the ideal situs for intervention by the American Jewish Congress. Over twenty cases were pending here, and the Negro housing situation was a festering sore. Able lawyers, under the aegis of the NAACP, had fought persistently and ingeniously. They had won no favorable decisions, but no Negroes had actually been ousted by the courts, once they had established residence contrary to the terms of the cove-

nants. The property owners' associations fought tooth and nail, but privately some of them were beginning to concede that in the end they would lose. Desperation made them rely increasingly on the bomb and faggot. At the same time it was whispered that some jurists were troubled in conscience by the situation. They may have been impressed by the testimony of one pitch black colored woman. Asked her race by the attorney who was seeking to uphold a covenant, she replied: "The human race."

The pending cases largely concerned the peripheral areas, as the teeming masses in the Black Ghetto strained to ease the iron ring which bound them. Mrs. Mary A. Green and her brother-in-law had purchased the premises at 6439 South Maryland Avenue, Chicago, east of the Cottage Grove Avenue boundary line, and colored tenants moved into the building. The usual suit was filed to enjoin such occupancy and to force out the colored owners and occupants. The suit was resisted by Attorneys Loring B. Moore and Sidney P. Brown, who filed an ingenious motion to dismiss the suit and a learned and competent brief in support of the motion. At that moment, Mr. Gilbert Gordon, regional director of the Commission of Law and Social Action of the American Jewish Congress, filed a petition before Judge John P. McGoorty, the presiding chancellor, and sought leave to intervene as a "friend of the court"—*amicus curiae* is the legal phrase. The petition set forth the grave interest of the Congress in all matters pertaining to the rights of Jews and declared that an infringement of the rights of any American affected the rights of the Jews and all Americans; that any imputation of racial superiority or inferiority was a denial of the dignity of all men and a repudiation of the essential tenets of democracy. The Congress therefore asked to be permitted to file a brief in which it would set forth the broad social, ethical, and constitutional arguments against re-

strictive covenants. The petition was strenuously resisted by counsel for the property owners' association; but on May 17, 1946, Judge McGoorty allowed the petition. So far as we know, this is the first time in the history of our Illinois courts that such intervention was permitted.

A few days later, the Congress retained me to prepare its brief, in association with Gilbert Gordon. We knew that we had a grave responsibility; that in a sense we were trustees for our people as we issued this Jewish challenge to restrictive covenants. We wanted the court, also, to know that it was in no easy position; that certainly the mischievous dictum in the Corrigan case was not its glib answer to the questions raised by us. We said that our brief presumed familiarity with the basic doctrines and documents of American history and literature and the great religious faiths of the world. We reminded the court that, sitting in chancery, it was a court of equity, of good conscience; that there was no reason why it had to be blind, deaf, dumb, or heartless. These are blunt words, but we felt that if necessary some court had to be shocked into doing its American constitutional duty. Judge McGoorty was regarded as a good Christian; here was an opportunity for applied Christianity.

Our argument centered around five principal points:

- (1) Restrictive covenants cause over-crowding, disease, delinquency, crime, social tensions and other evils.
- (2) Restrictive covenants are contrary to every ethical and moral principle.
- (3) Restrictive covenants violate the pledges of the United States under international treaties that a full freedom for all persons will be encouraged and discrimination in all forms eliminated.
- (4) Restrictive covenants violate the constitutions of the United States and of the State of Illinois.
- (5) Restrictive covenants are against public policy.

It will be well to restate our argument, because we hope that it will become a part of the viewpoint of every American, regardless of race, color, or creed.

1

No racial restrictive housing covenant case can be considered in a vacuum, without regard to the social environment. It must be considered in the light of the known facts, most of which are within the common knowledge of all persons living in the community. In Chicago, the facts are borne out by official surveys by responsible public and private agencies, such as the Chicago Housing Authority, the Chicago Plan Commission, the Public Housing Association, Metropolitan Housing Council, the Chicago Urban League, and others.

The Negro population of Chicago has continued to grow from year to year, but the space within which it is confined has not been enlarged appreciably, because of the constrictive operation of racial restrictive housing covenants. Estimates based upon ration board registrations and school enrollment place the increase between 80,000 and 100,000, bringing the total Negro population from 280,000 in the 1940 census to about 375,000 at the end of the year 1945. These people are almost all crowded into the already congested Negro areas of the city, the main part of which, on the near South Side, is only 4.72 square miles.

The consequent density and congestion is both unbelievable and unbearable. As far back as 1939, according to the Chicago Land Use Survey (prepared by the Chicago Plan Commission), the main part of the Negro area had a density of over 75,000 persons per square mile and no community had a density of less than 50,000 per square mile. Now it is even worse. Again according to the Chicago Plan Commission, the excess population is over 75,000. According to the Mayor's Commission on Human Relations, the

excess is between 75,000 and 100,000 persons.

The Chicago Plan Commission estimates that the average residential density desirable in Chicago in new areas is 12,000 to 15,000 persons per square mile. It is therefore obvious that at least five square miles of additional territory is needed to house the excess Negro population. Somehow additional space must be found, or there will be an explosion.

That is only part of the story, statistically. Translated into human terms, as the Mayor's Commission on Human Relations has said, the overcrowding lends inevitably to indescribable filth, grossly inadequate shelter at exorbitant prices, and inadequate educational, recreational, and health service. "Our city cannot ignore this situation and remain an organized democratic community," the report says.

One should consider the social and moral implications arising from the study of any specific section of the Black Ghetto; for example, the site of the Robert H. Brooks Homes, one of the projects of the Chicago Housing Authority. The death rate in the project area, prior to the building of the Robert H. Brooks Homes, was double that of the city-wide average, being 20 deaths per 1000 population as against 10.2 for the rest of the city; the infant mortality rate was also double that of the city-wide rate, being 95.6 deaths per 1000 births as against 56.7 for the rest of the city; the number of illegitimate births per 1000 births was 69, whereas for the rest of the city it is 26.8; in juvenile delinquency, the area was eight times worse than the rest of the city, the rate being 32.5 as against 4.3. Pneumonia mortality was over twice the city average, as was the tuberculosis average. Diphtheria carriers were nearly 600% greater than the city average.

The Chicago Housing Authority study demonstrated other tragic results of the unconscionable overcrowding of the Negro areas. In the year 1938 there were

about 912 fires per square mile as contrasted with the city-wide average of only 113. The fire cost per square mile in dollars and cents was \$22,646 against an average of \$871.00. Only about half of the real estate taxes of the area were collected, whereas for the rest of the city only 11.4 per cent were uncollected. Most of the delinquent taxes were paid up when the Chicago Housing Authority purchased the site, and today the service payments made by it in lieu of taxes are in excess of the taxes that used to be collected.

Once over-crowding ceases, the situation changes as if by magic. For example, a Municipal Tuberculosis Sanitarium survey in 1940-1 of the congested south side Negro area found that the tuberculosis rate for 50,000 persons was 4.2 per cent. Following the construction of the amply spaced 1662 dwelling Ida B. Wells Homes by the Chicago Housing Authority in this same area, the Tice Clinic made annual surveys of the population living in the project with findings as follows:

1942 1.7 per cent
1943 0.04 per cent
1944 0 cases
1945 1 case

The court, we pointed out, has it within its power to allow adequate breathing space for thousands of fellow human beings, who want to live, work, play, and pray like others. Invalidating of racial restrictive housing covenants will immediately give heart and hope to them and open up some of the necessary new areas.

2

There was a time when religious people—even men of the cloth—could defend the institution of human slavery. But there came a time when no decent person would defend it. The sole question then was as to the most expedient method of getting rid of it. In utterance after utterance of Abraham Lincoln, and particularly in his immortal debates with

Stephen L. Douglas, the question is posed—How are we to rid ourselves of this evil?

There was a time when some men could defend the morality of restrictive covenants. That time is gone. We must now admit that such covenants are immoral and must concern ourselves with ways and means of ridding ourselves of them. A court of equity is not unconcerned with moral issues. Separation of Church and State and religious freedom do not mean indifference to moral issues. A court of equity, being a court of conscience, must always ask: Does the plaintiff come here with clean hands? Is there anything immoral about the relief sought by the plaintiff? Will my spirit be troubled by any decree I enter in favor of the plaintiff?

The most Reverend Bernard J. Sheil, Senior Auxiliary Bishop of the Catholic Diocese of Chicago, has made it easy for all conscientious chancellors to answer these questions. In a recent address in Chicago before a Conference for the Elimination of Restrictive Covenants, he phrased the moral case against racial restrictive housing covenants:

In the hideous question of restrictive covenants we are faced with a problem that far transcends the question of democratic rights. It is one of the most basic factors militating against inter-racial harmony . . .

The defenseless people whom we have caused to be walled in behind legalistic concentration camps of America are mute witnesses to how far we have drifted from the original command, 'Love one another'; the shallow attempts to justify and rationalize such 'ghetto' tactics on the loose and shifting grounds of economic realism and expediency, is to stand condemned of the very crimes of which we accused Nazi Germany . . .

Too often in the past religious leaders, under the plea of prudence, have failed to appreciate or to teach fearlessly what the Brotherhood of Man means in terms of simple justice and charity for the poor, the underprivileged, and the oppressed . . .

There is a time for the exercise of the virtue of prudence. There is also a time for courageous thinking and action; but there is never a time for compromising with fundamental moral principles.

Either we believed and meant what we announced to the world concerning the dignity of a man and the essential community of his nature, or it is a lie. If we meant it, then let us, for the love of God, begin to practice it, honestly and objectively.

The great Bishop is not alone in his denunciation of the immorality of restrictive covenants. Over forty civic and religious organizations participated in the Conference for the Elimination of Restrictive Covenants, held in Chicago on May 10 and 11, 1946. The Conference was initiated by the Chicago Council Against Racial and Religious Discrimination. Joining with it in the denunciation of restrictive covenants were the following groups, among others: American Friends Service Committee, American Jewish Congress, American Veterans Committee, Catholic Youth Organization, Chicago Fellowship of Reconciliation, Chicago Industrial Union Council, City Club of Chicago, Decalogue Society of Lawyers, Illinois Interracial Commission, Jewish War Veterans, Mayor's Commission on Human Relations, Metropolitan Housing Council, National Council of Jewish Women, Public Housing Association, Women's International League for Peace and Freedom, Young Women's Christian Association.

The Mayor's Commission on Human Relations and the conferences called by it, in which many civic groups participated, has on several occasions condemned restrictive covenants in the strongest language. The Illinois Inter-Racial Commission has likewise condemned such covenants. It remains only for the courts to follow their lead.

3

Under the Charter of the United Nations, particularly in article 55 (c) and 56, we solemnly undertook to promote freedom for all without distinction as to race or religion. We entered into like commitments under the Act of Chapultepec. Such undertakings by the United

States in its international relations are declared by the Constitution itself to be "the law of the land". There is a line of cases from the beginnings of our history implementing this constitutional declaration. It is therefore incumbent upon the courts of Illinois and the tribunals of all states to give effect to the United Nations Charter and the Act of Chapultepec. The Canadian case is an example in this respect for all jurists to follow.

We are attempting to build a world of peace and brotherhood. To do so, we must be cognizant that there are many races, creeds, and nationalities; that, indeed, the Caucasian race is a minority group. We cannot work with the peoples of the world unless we are ready to treat them as equals. We must extend to them the same rights and privileges that we ask for ourselves. To evidence our good faith, we must start here at home and eliminate all forms of discrimination and segregation.

Courts should be in the vanguard rather than lagging behind in this respect.

4

No restrictive covenant is self-enforcing. A case arises because a white owner, alleged to be bound by such covenant, refused to be bound; and colored persons acquire such property, for valuable consideration, through the voluntary acts and deeds of the white person involved. Then some one, not directly involved in the transaction, tries to enjoin it or set it aside, and necessarily seeks the aid of a court of equity. The court then enters a decree, if it listens to the prayer of the plaintiff, and orders performance of the covenant. Suppose, then, the colored defendants refuse to obey the decree; refuse, let us say, to move out. The decree is then enforced through the contempt power of the court. The defendants can be thrown into jail, fined, or otherwise punished. The sheriff, through the so-called people's writ of assistance, can be

ordered to dispossess the defendants, forcibly if necessary.

The court cannot deal with abstractions. It must deal with specific and tangible action. Certainly the court will not itself throw out the defendants; but it will set in motion the entire machinery of the state. When bailiffs, sheriffs, jailers, clerks, and others employed by the state are forced to take action with regard to a so-called private agreement, it is state action, and nothing else. It is simply playing with words to say that such things are not state action.

Such being the case, it necessarily follows that enforcement of restrictive covenants is the kind of state action prohibited by the 14th Amendment to the federal Constitution—despite the dictum in the *Corrigan* case and the obscurantist and false reasoning of some courts. Whenever the courts have considered the matter—outside of race cases—it has uniformly been held that such judicial enforcement is proscribed by the 14th Amendment.

In *Marsh v. Alabama* (66 S. Ct. 276), decided recently, the Supreme Court held that a private company owning all of the land within a community cannot prohibit the distribution of religious pamphlets on the streets of the town; that such prohibition was an invasion of rights guaranteed by the First and Fourteenth Amendments to the Constitution.

The *Marsh* case indicates that the Supreme Court has itself distinguished the *Corrigan* case; that even if the *Corrigan* dictum has ever been the law, its application is rigidly limited. The *Marsh* case, construed together with *Buchanan v. Warley*, justifies the rule that if the district which is restricted by the covenants constitutes so large a portion of a community that the enforcement thereof will result in the community being zoned upon a racial basis, the covenants are unenforceable because they fail to satisfy the requirements of the Fourteenth

Amendment. The *Marsh* case indicates also that the Supreme court is concerned with the effects of a prohibition, rather than the verbal niceties with which it is prettied over.

In the *Corrigan* case, there was nothing in the record to show that the covenants were part of a plan to impose a system of racial zoning and the area involved was small in comparison with the rest of the community. There was nothing in the record to indicate that Negroes were barred from substantially all parts of the city, as is the case in Chicago, where perhaps 80 per cent of the city is covered by racial restrictive housing covenants, according to the statement of the chairman of the Chicago Housing Authority.

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The issue of public policy involved in race restrictive housing covenants has never been adequately considered by the courts. It has been a phrase, rather than a reality.

The best definition we have found is as follows:

An agreement is against public policy if it is injurious to the interests of the public, contravenes some established interest of society, violates some public statute, is against good morals, tends to interfere with the public welfare or safety, or, as it is sometimes put, if it is at war with the interests of society and is in conflict with the morals of the time. 12 Am. Jur. 663.

Is this not a way of saying that restrictive covenants are void?

They are "injurious to the interests of the public" and "tend to interfere with the public welfare or safety". If society is irreparably harmed by such covenants, then obviously they are against public policy. In self-defense society, acting through the courts, must outlaw them. Death, disease, delinquency, decay, crime, tensions, these are too high a price to pay for any covenant.

They are just as obviously "against good morals". The words of Bishop Sheil and other good Christians and Jews are a ringing indictment of the immorality of restrictive covenants. Such covenants confute every religious and moral precept; they flout the brotherhood of man. One can defend them only on some "pound of flesh" or other inhuman consideration. Certainly, one cannot say they are moral documents.

They violate public statutes against discrimination and treaties having the force of statutes. But this court, we said should understand that "courts following the genius and spirit of the law, written and unwritten, of a state, may declare void as against public policy contracts which, though not in terms specifically forbidden by legislation are clearly injurious to the interests of society". *Maryland Casualty Co. v. Fidelity and Casualty Co.*, 71 Cal. App., 492, 497.

Public policy is no constant thing. It varies from place to place and from time to time. If there was a time when restrictive covenants might have been upheld, that time is past. If there is a place where such covenants might be upheld, it is not Illinois. The court should remember that the cases which have been cited in support of restrictive covenants emanate from either Missouri or the District of Columbia, areas in which slavery once existed and which are habituated to separation of facilities and segregation of races. Illinois has a different moral climate.

The court, we concluded, has an opportunity that comes to few. It can assert the moral leadership of the community. It can start in motion forces that will help create a world that is in tune with the Divine plan of the brotherhood of man. In doing so, it need not fear that it is violating any judicial duty. As a matter of fact, the court will be living up to the best traditions of the bench. It will be construing the constitutions of the state and nation in their true light. It will be following the law in the best sense. It will

be doing equity. Its voice will be the voice of individual and community conscience.

How will the court decide the case? In ordinary circumstances it would be presumptuous, or worse, to speculate about or comment on a pending case; but the issue is so far-reaching that ordinary rules do not apply. Nobody hesitated to characterize the Dred Scott case when the issue was slavery, and no one should hesitate now. For this, too, is the old issue of freedom.

Under the heading, *A Good Omen*, *The Chicago Defender*, leading race newspaper, hailed editorially the intervention of the

American Jewish Congress. "This is most important", it said on June 22, 1946. "It shows gradual awakening on the part of an enlightened minority that its interests are inextricably interwoven with those of other minorities." "We are certain", it added, "that if minorities, as well as underprivileged whites, will learn to fight each other's battles as vigorously as they have their own, their combined strength will root out the rottenness now prevalent in the American system."

"We hail the American Jewish Congress and commend it for its action. Restrictive covenants are bound to die if together we fight them hard enough."

marc chagall

By SELWYN S. SCHWARTZ

See,
the sound of yellow
is a season of
incendiarism. A blaze taller
than leaves, and genesis impales
martyrdom in the ultimate eye.

See
the fish with the leaping violins
invades the childhood's continent;
the sun breaks and color explodes,
the motion of all: clown versus
subsequent calf in tear's embrace.

See,
the ordained clock
upon the cheek of its village,
a strange vase unlatched in space.
And love, the mythical-blue,
spins delirium of all colors—
pursuit of the aerial kin.

And here,
the moon renews the kiss of the evening
and re-infected in that metamorphosis
of red, the third eye blooms a historic tear.
This is Vitebsk's fever, indelible color,
the flawless purple of grandfather's caftan.

Suppression of Anti-Semitism in Soviet Russia

By EDWARD W. JELENKO

EVENTS DURING the last decades have demonstrated that systematic group libel has become a major weapon in the political struggle against the democracies. Particularly in the rise of the Nazis to power in Germany, vilification—especially of the Jews—was an essential instrument in the destruction of the Weimar Republic. The well-known pattern of defamatory attacks upon “democrats,” “Reds,” “socialists,” “Jews,” “liberals,” “Catholics,” ran a little risk of prosecution for libel since vague groups of this sort, it was held by the courts, could not be defamed.

Moreover, Nazism extended religious and social anti-Semitism, quasi traditional in Germany, to a world-wide political movement. With the purpose of deflecting attention from their conspiracy to subjugate the world, the Nazis projected the Jew into the mind of the masses of the world as a racial devil responsible for all misfortunes of mankind.

On the other hand, the democratic governments of Europe and of the Western hemisphere never went to the extreme of specifically outlawing anti-Semitism during the pre-Hitler period. The occasional attempts to do so were more or less futile and quite often in view of their futility, encouraging to the detractors. Even democratic public opinion, although frequently aware that anti-Semitism not only works an injustice upon the Jews, but “has an unwholesome biological effect upon the hater himself, and lays foundations for his pathological state of mind,” was too “liberal” to interfere with the freedom of individual opinion or action. Only in the face of obvious peril,

to be sure, the democracies have begun to defend themselves by law against the tactics of the detractors. Not only have they acted defensively, but only after the enemy has struck. Their belated repressive actions have been motivated by a desire to preserve the existing social structure, rather than by a positive protection and encouragement of that widespread group participation which will give meaning and future to democracy. Therefore, it is not surprising that the measures taken were often half-heartedly enforced or perverted into instruments for defeating the democratic groups.

Professor Salo W. Baron in his “Social and Religious History of the Jews” (1940) points out that “the proposal in 1934 by the Italian-Jewish jurist, Guido Tedeschi, for an international convention for the outlawry of anti-Semitism has not even been considered by leading democratic statesmen.”

Finally, it took a war to awaken the world to the realization that the conceptions of racial superiority and anti-Semitism are capable of destroying the free existence of nations and undermining the foundations of the civilized world. Still, the vital need for devising preventives and safeguards against these evils has not been met by the democratic nations.

Therefore, the generally consistent attitude of the socialists is all the more remarkable, since Marx’s anti-Jewish utterances would have served as a ready excuse to condone anti-Semitism. Racial anti-Semitism, especially, was generally ostracized. The socialists, true to their materialistic conception of history, regard all races as products of social development, rather than of unalterable biological differences, a theory, incidentally, held

by the non-Jewish French historian and Orientalist Ernest Renan before them. They have also expressly denied the existence of a specific Jewish race. Only the Austrian social-democratic leader, Victor Adler, who like Marx was a baptized Jew, argued in Brussels in 1891 that anti-Semitism after all played into the hands of socialism. It was also the Austrian social-democratic party, created by him, which notwithstanding (or rather because of) the high percentage of former Jews in its leadership, indulged in numerous, though mostly irrelevant, anti-Semitic strictures.

Recognizing anti-Semitism as the most vicious and dangerous of chauvinistic outbursts, the Soviet leaders did not wait long after their ascendancy to power to put their ideas regarding free development of minorities into effect. On November 15, 1917, one week after the October Revolution, the Declaration of the Rights of Peoples of Russia was issued in the name of the Russian Republic by the Council of People's Commissars over the signature of V. Ulyanov (Lenin) and Joseph Dzhugashvili (Stalin), the latter as People's Commissar of Nationalities. After recounting in its preface the Tsarist pogroms and the incitement of one nation against another under Tsarism and pledging that there would be no return to this policy, the Declaration established four basic principles which would motivate Soviet efforts. These were:

- (1) equality and sovereignty for the people of Russia,
- (2) the right of the peoples of Russia to self-determination, to the point of separation from the state and creation of a new independent government,
- (3) abolition of national and religious privileges and disabilities,
- (4) the free development of national minorities and ethnographic groups inhabiting the territory of Russia.

This Declaration became the charter for the many national minorities of old Russia and freed them from the oppression of centuries. It formed the basis of

the federal constitution of July 10, 1918, and was incorporated in successive constitutions. It was, however, operative only in that part of the old Russian empire designated as the Russian Socialist Federated Soviet Republic (RSFSR). In the territories occupied and controlled by Petlura, Denikin, Balakhovitch, Kolchak, and other anti-Soviet generals during the bloody years of intervention and counter-revolution (1918-1921), anti-Semitism was greatly aroused. The White armies linked Jews and Bolsheviks as common enemies.

New pogroms followed in the Ukraine, White Russia, and other provinces in 1919 and 1920, far more horrible than the massacres of 1905. Thousands of Jewish lives and millions of dollars in Jewish property were destroyed, especially in Kiev and other cities and villages of the Ukraine. Even in far off Vladivostok under White Guard influence there were posters urging the citizenry to kill the Jews.

With such examples before them, the Red Army men were soon taught to consider anti-Semitism as a symbol of counter-revolution, and to root out of their own ranks those guilty of this form of reaction. The War Commissariat maintained a special section for anti-pogrom propaganda. Particularly since this propaganda spread to Soviet-governed territory, Lenin and Stalin were not satisfied with their formal statement of policy, and amplified their enunciation of 1917 regarding the Rights of Peoples of Russia by a special statute:

DECREE
of the
COUNCIL OF PEOPLE'S
COMMISSARS
on the
UPROOTING OF THE ANTI-SEMITIC
MOVEMENT

According to reports received by the Council of People's Commissars, the counter-revolutionaries are carrying on agitation for pogroms in many cities especially in the frontier zone, as a

result of which there have been sporadic outrages against the toiling Jewish population. The bourgeois counter-revolution has taken up the weapon which has slipped from the hands of the Tsar.

The absolutist government, when the need arose, turned the hatred of the peoples directed at itself against the Jews, at the same time telling the uneducated masses that all their misery comes from the Jews. The rich Jews, however, knew how to protect themselves; only the Jewish poor always suffered from instigation and violence, only they fell victim to them.

The counter-revolutionaries have now renewed hatred against the Jews, using hunger, exhaustion and also the backwardness of the most retarded masses as well as the remnants of that hatred against the Jews which was planted among the people by absolutism.

In the Russian Socialist Federated Soviet Republic, where the principle of self-determination of the toiling masses of all nations has been proclaimed, there is no room for national oppression. The Jewish bourgeois are our enemies, not as Jews but as bourgeois. The Jewish worker is our brother.

Any kind of hatred against any nation is inadmissible and shameful.

The Council of People's Commissars declares that the anti-Semitic movement and pogroms against the Jews are fatal to the interests of the workers' and peasants' revolution and calls upon the toiling people of Socialist Russia to fight this evil with all the means at their disposal.

National hostility weakens the ranks of our revolutionaries, disrupts the united front of the toilers without distinctions of nationality and helps only our enemies.

The Council of People's Commissars instructs all Soviet deputies to take uncompromising measures to tear the anti-Semitic movement out by the roots. Pogromists and pogrom-agitators are to be placed outside the law.

Chairman of the Council of People's Commissars:
V. ULYANOV (Lenin)

Secretary of the Council:

N. Gorbunov

August 9, 1918

As soon as the counter-revolutionary forces were defeated, the reign of terror ended. The people of one after another of the other areas established Soviet Republics and adopted constitutions emulating the principles of the Soviet. Despite these, anti-Semitism was noticeable in a very subtle form, for example in literature, during the NEP period of the mid-

twenties. However, this recrudescence, chiefly due to disillusionment, was short-lived.

"NEP" are the initials of the Russian words "New Economic Policy," signifying a six-year period during which free trade was permitted in order to further the recuperative process after the end of the civil war in 1921.

In 1927, the RSFSR made anti-Semitism a crime. On June 6 of this year, they incorporated in the criminal code article 59, paragraph 7, which reads as follows:

Propaganda or agitation aimed at the incitement of national or religious enmity or discord, or even the distribution, or preparation and storage of literature of this character is punishable by loss of freedom (imprisonment) for a period up to two years.

However, in spite of this law, some anti-Semitism continued among the people, and even within the Communist party, as was frankly admitted and deplored by some of its prominent leaders, such as Michael Kalinin. Indeed, reports of anti-Jewish manifestations by individuals appeared now and then, and the government was compelled to enforce the law most vigorously. And yet, the Council of People's Commissars realized that even a revolution and drastic laws in themselves could not all at once counteract centuries of anti-Semitic oppression. It would, they claimed, require unceasing effort to transform the mentality of the older population and to insure against the handing down of ancient prejudice to the younger generation. Conductors were required to halt their street-cars and have militia men arrest car-riders, even though drunk, who let loose anti-Semitic invectives or aspersions against any of the minorities of the multi-national Soviet state.

Moreover, at the beginning of 1928, the press carried numerous and strong denunciations of anti-Semitic occurrences, entailing either violence or discrimination. Then, all these cases were scrupulously investigated and the offenders severely punished, as in the Barshay case of discrimination, and in the Odessa chemical

factory case. Schools, factories, farms, offices, and trade unions were instructed to expel members guilty of the least anti-Semitic sentiment.

Thus, in March, 1929, two anti-Semitic judges at Krasnoyarsk, Siberia, were dismissed; in April, the Kharkov court condemned to death five Ukrainian peasants who were convicted of raiding a Jewish colony and of killing several Jews; in April, 1934, three men who had persecuted a Jewish engineer were jailed; in September, 1935, the Kharkov court ruled that anti-Semitism in Russia was to be treated as a criminal offense with anti-Soviet intent and motive. The Court, therefore, imposed a two year sentence upon a local landlady who had made insulting anti-Jewish remarks to a tenant. In February, the Soviet Court in Movozybkov, in the Ukraine, sentenced three members of the local artisans' group to imprisonment for anti-Jewish activities. Two of them were accused of having driven a Jewish member of the group, named Kabalkin, to suicide by their anti-Jewish attacks.

In the following year, when the revision of the Soviet constitution was made, the basic principles of the long-practiced policy were again incorporated in the new document. It declared in Chapter X, under the title **FUNDAMENTAL RIGHTS AND DUTIES OF CITIZENS:**

Article 123

Equality of rights of citizens of the U. S. S. R., irrespective of their nationality or race, in all spheres of economic, state, cultural, social and political life, is an infeasible law.

Any direct or indirect restriction of the rights of, or, conversely, any establishment of direct or indirect privileges for, citizens on account of their race or nationality, as well as any advocacy of racial or national exclusiveness or hatred and contempt, is punishable by law.

The merit of the new constitution and the National policy which it institutionalizes has apparently demonstrated its far-sighted qualities in this great war for survival. James Rosenberg characterized this fact as follows:

In the Soviet Union, I learned at first hand not only from men's lips but from their stature, their bronzed and happy faces, that there is no such tonic to mankind as freedom from fear. That freedom, that sense of equality, the Soviet Union gave the Jews by its policy of no discrimination against its minorities. This is a freedom which the whole world needs if there is to be a decent, just and durable peace . . . Let us hope that the Soviet policy toward minorities will be a pattern for the United Nations. It is not easy to eradicate prejudice. It is a major task confronting the entire world.

What the enlightened vigorously enforced governmental policy toward all minorities has accomplished in a single generation, the Red Armies have proved on the battlefield. In these policies lies a basic explanation, I am satisfied, of the infeasible, unconquerable unity of the Red Armies and the Soviet people.

Mutual sacrifice and unity of purpose welded the fighting power of the Russian peoples and greatly contributed to ultimate victory.

In an interview with this writer, Pavel J. Fedosimov, Secretary of the Russian Consulate in New York, stated that racial prejudice in recent years has rarely found expression and "the few instances of anti-Semitism that might have occurred from time to time in this large country" were undoubtedly dealt with sharply. At any rate, the Soviets hope some day to have not even a vestige of any type of social evil, inherited from the Tsarist "prison of nations," but recognize that the way to fight it is fivefold: (1) legislation and full utilization of the legal machinery (militia, courts, etc.); (2) never to ignore it but to ferret it out no matter where and under what circumstances it is found; (3) economic security and equality for all; (4) education and enlightenment; (5) constant vigilance to keep it from again permeating Russian society in the forthcoming years of reconstruction and transformation.

The Soviet leaders are well aware of the difficulties of this task as expressed by Stalin: "The Tenth Congress of our Party has already pointed out that the elimination of actual nationality inequality is a lengthy process involving a stubborn

and persistent struggle against all survivals of national oppression and colonial slavery."

This position was stressed more recently in a statement by Vladimir Komarov, president of the Academy of Sciences of the U. S. S. R., published in November 1944, by the Soviet Embassy in Washington.

Today we shall not turn our backs on racial hatred until we have stamped it out, pulled it up by the roots, and taken all measures against its recurrence . . . When any country gives shelter to the Hitlerites or their ideas in the form of discriminatory legislation, in the form of racist organizations or a racist press, it is no longer an internal affair of that country . . . It is our generation's great duty to the future, to the cause of progress, civilization and humanity, not only to put out the smoking bonfire of fascism but to uncover and extinguish every one of its smoldering coals.

It must be readily granted that the Soviet government has succeeded in suppressing practically all anti-Semitic outbreaks. Sporadic manifestations, reflecting an anti-Jewish undercurrent within the proletariat itself, have been dealt with summarily and effectively. It is of little importance that this achievement is not due to purely humanitarian motives but that it was dictated chiefly by interests of the social revolution since anti-Semitism invariably has proved to be the expression and the instrument of reaction and fascism. The fact remains that, no matter what the underlying motives may have been, this evil has been eradicated.

Illustrating this profound change of mind was a rather piquant incident which occurred in May, 1936. At that time, Russians were greatly impressed by an official visit of a group of Jewish collective farmers from the Zlatopol Jewish Region to the collective farms of the Don Cossacks in the village of Zimlianskaya, in the Black Sea Region. The Cossacks, who had been the spearhead of Jew-baiting under the Czars, greeted the Jewish delegation with great cordiality, and elected one of the Jews an Honorary Cossack.

However, the insistence that the Jewish problem has been completely solved in Russia is incorrect. It is disproved by the testimony of the different lines of solution

attempted by Soviet policy at various times; by the Soviet policy on Judaism, its hostility to the Jewish religion, to Zionism, and to Jewish culture, except the Yiddishist, its consistent segregation of Russian Jews from Jewries abroad.

In this connection, the following twisted definition of Jewish nationhood is of particular interest because it reflects the confused attitude of the Soviet leaders toward the Jewish problem: "Because the Jews in Russia as a totality lacked a territory in which they lived a common economic life, they were not considered a nation by the Soviets. Instead they were recognized as a people constituting a national minority who had maintained a common tradition, literature and language. The language of most Russian Jews was Yiddish. They were, therefore, entitled to the rights of a national minority to use this language politically and culturally, and to development as a group. It was maintained further that nationhood would help such peoples as the Jews who had been landless to achieve rounded development. A movement was begun to settle Jews on the land, such as the Gypsy, or Romany people." ("Jews under the Soviets" by Bernard L. Koten in *Jewish Survey*, August-September, 1941.)

True, the Soviet Union has recently modified its procedure, if not its theory, on religion, particularly in liberated areas; it has abandoned its isolationism and for the first time since 1917, has permitted contact between the Jewries of Russia and of the world. Whether these changes were caused primarily by the exigencies of war, and to a lesser degree by natural developments, there is reason for optimism as to the cultural future of Russia's Jews. But, for those of us who believe that the Jewish people, with all their tradition, culture and national aspirations, deserve to survive as a specific entity within the human race, it is imperative continuously and objectively to watch Russian experiments from the point of view of its preservation for the common cause.

As Milton Steinberg states in "A Partisan Guide to the Jewish Problem", "When Palestinian Jews sent to the Soviet Union, as they did on numerous occasions, contributions for the relief of Russian war victims, the messages that passed back and forth were marked by cordiality and hitherto unvinced mutual respect."

A Note on Ben Hecht

By WILLIAM WALLER

AT THE AGE of eighteen Ben Hecht began his professional career as an acrobat with a traveling circus—and it is scarcely an exaggeration to say he has been an acrobat of sorts ever since. His circus has been Chicago, New York, Hollywood, and wherever else his fancy has strayed. He has been an outstanding journalist. He has written successful novels, successful short stories, successful plays, and successful films. Undoubtedly, he has great talents. Undoubtedly, also, although in a peculiar sense, he is—to use the parlance of Broadway—a flop!

The failure of Ben Hecht, of course, is only a comparative one, and similar to that which frequently has been lamented by literary critics in recent years. Essentially, the conditions for such failure are these: (1) That the writer show great early promise; (2) that he write a first novel which is acclaimed by the critics; and (3) that henceforth the importance of his work decline in ratio to his increased earning power. Applying this test to Ben Hecht's work, one may come to the conclusion that he is a failure. Ever since his Chicago days, there have been those who have expected a great novel from Hecht. They have been disappointed—and, perhaps, always will be. Hecht undoubtedly has his moments of greatness, but on the whole is not a Great Writer in the sense that literary critics use the term. Little of Ben Hecht's work may stand comparison with that of Gautier, Huysmans, Poe, Stephen Crane, Mencken, Joyce, Anatole France, or Dostoevski, all of whom, according to Harry Hansen's *Midwest Portraits*, were his early gods. But this is all to the good, and probably

the way he himself would prefer it. Hecht is Hecht—and no imitator of anyone else's work. If he is not a Great Writer, nevertheless one may take him for what he is: an extremely clever man, too clever, too sophisticated ever to become a Great Genius. Bearing these reservations in mind, we may approach the razzle-dazzle career of Ben Hecht in proper perspective.

Fate has a way of bringing kindred spirits together. From time to time history records such interrelationships. It would almost seem that whenever the evolutionary cycle is about ready for the world to take another huge stride forward, it prepares for it by the simultaneous flowering of men of genius in a common milieu. Certainly, such was the case with Chicago's Bohemia from 1910 to 1924. Here, in the disused buildings of the World's Fair of 1893, writers, artists, dancers, and other Bohemians came to dream their eternal dreams. In vacant stores and ramshackle huts they set up their studios, attracted, as is usually the case with Bohemians, more by the cheapness of rent than by any other consideration. Here many of those who were to play such a great rôle in America's literary renaissance at one time or another tarried: Theodore Dreiser, Sherwood Anderson, Edgar Lee Masters, Vachel Lindsay, Floyd Dell, Carl Sandburg, and many others. Not all of them, of course, lived in this boisterous Bohemia, but from time to time at least had contact with it. Many of them first appeared in Harriet Monroe's *Poetry* or in the even less conventional pages of Margaret Anderson's *Little Review*. This latter publication represented the quintessence of Chicago's Bohemia—

and Ben Hecht and Maxwell Bodenheim were amongst its leading lights.

Hecht and Bodenheim—for years the names were associated. What a fine study in contrast their careers afford! It is a story as sardonic as anything Ben Hecht has ever written. Both were Americans of Hebrew ancestry, but Hecht was born in New York and grew up in Wisconsin, while Bodenheim hailed from Missouri. Both came to Chicago, and, to quote from Albert Parry's *Garrets and Pretenders*, the definitive work on American Bohemianism, "neither was exactly of the ghetto, yet there flamed in each of them that intensity which the ghetto hands down to its posterity, even to those remote from its awry gates. Because of this intensity bordering on nervousness Hecht and Bodenheim were the most colorful figures of Chicago's Bohemia of 1913-1923."

The prankish escapades of Hecht and Bodenheim by now have become legend. How they affected one of those pseudo feuds, used even today with such telling effect by America's popular comedians, which brought Hecht and Bodenheim publicity, and thus attracted an audience to their early efforts. How they perpetrated their hoaxes upon the editors of Chicago's newspapers. How they hired sandwich men (walking billboards) to advertise and sell their poems in the city's streets. How they influenced the *Little Review*, and, later, *The Chicago Literary Times* with their waggish ways.

A story related by Parry is probably apochryphal but illustrative of the Puckish behavior of the two poets during this period. Once Hecht and Bodenheim were engaged to debate before a provincial literary group. The topic of the evening was announced only after the audience was seated. The topic proved to be: "Resolved: That people who attend literary debates are imbeciles!" Hecht presently appeared on the platform, looked meaningfully at the audience, and then announced: "The affirmative rests." Boden-

heim followed him, studied the audience closely, and then soberly opined to Hecht: "You win!"

Such stories, amusing as they are, no doubt obscure the essential quality of the two writers' lives. True, both were Bohemians, but Hecht always kept one foot firmly planted in the doorway of respectability. While turning out his ballads, one-act plays, short stories, and satirical sketches, at the same time he was holding down a reporter's job on a Chicago newspaper. Bodenheim, then as now completely the Bohemian, was, as Hecht twenty years later was to write about him in the newspaper *PM*, "a mathematician of words." A cubistic poet seldom finds much in the way of monetary reward in America—although Bodenheim later was to reap a measure of notoriety and financial success from some rather risqué novels. But Bodenheim always was innately the rebel against convention. The path he took led him to complete acceptance of Communism, thus completing his cycle. Hecht, on the other hand, although he, too, was a rebellious soul, never could be confined to the limited horizons of Bohemia, nor to the circumscribed ways of a fanatical political sect.

Hecht was always interested most in the life of the city, the thousand and one goings-on in the hurly-burly of a modern metropolis. Harry Hansen in *Midwest Portraits* has called him "The Pagliacci of the Fire Escape"—but Hecht, of course, was always a little more than that. Such a description better fits the limitations of an O. Henry. From his earliest Chicago days, Hecht has considered all human phenomena and all human knowledge to be fair game. While some of his short stories and newspaper sketches are reminiscent to a degree of O. Henry, the similarity on the whole is mostly superficial. Hecht usually brings to his work an underlying strain, or obligato, which is foreign to O. Henry's work. Even when his wit is sharpest and most biting, Hecht seems to display a sense of pity and won-

der at humanity's age-old capacity to inflict atrocities, big and little, upon itself. His attitude sometimes resembles that of the unworldly rabbi of old, who is bewildered and outraged by the incredible stupidity, cruelty, and chicanery of mankind. In his earliest work, *1001 Afternoons In Chicago*, compiled from his contributions to *The Chicago Daily News*, and twenty years later in his column in the newspaper *PM* (later published in book form as *1001 Afternoons In New York*) Hecht displayed a fundamental concern for the everyday lot of the common man. Many of his newspaper columns seem to reflect his underlying Hebraic strain, that very same quality he attributes to his subjects in his moving account entitled "Four Rabbis Speak," in *1001 Afternoons In New York*: "When you interview a rabbi of the Jews you speak to many centuries and you receive answers, some of them deader than the Philolulu bird and some of them not yet born. You hear a culture as graceful as that of the ancient Greeks and a wisdom as subtle as that of modern psychiatrists" . . . And so it sometimes is when one reads Ben Hecht!

Little of this quality, however, is to be found in Ben Hecht's novels. Therein, the satirical note predominates, and he displays all the technical virtuosity of a consummate artist. His weapons are a knife-like sarcasm, a biting irony, a gloating sardonicism, which he brings to bear upon his characters. His specialty is the scoundrel, in all his nefarious hues. He has created a whole gallery of malodorous characters, scarcely a single one worthy of esteem. His novels abound with detestable characters, repulsive beings, who attract and hold one's interest only because of the involutions attendant to their villainy.

In *Erik Dorn*, Hecht's protagonist is a man incapable, in any true sense, of human passion. Neither love, pity, hate, nor any other semblance of human emotion touches this intellectual whose every act

and thought is negative. The story of *Erik Dorn* really is a simple one, although it is bedecked with a superfluity of verbiage. Dorn is an egocentric Chicago newspaperman, married to a beautiful woman who worships him. After six years of what ordinarily would be considered an idyllic marriage, however, Dorn is bored with his wife, the world, and himself. He is attracted to a young Jewish girl, an artist, and unaccountably falls madly in love with her although she is as thoroughly wooden and vacuous a heroine as one is apt to come across in all literature. Dorn leaves his wife, and follows Rachel to New York. There he becomes associated with a liberal weekly magazine, much like *The Nation*. On the eve of his departure for Europe, Rachel, believing that he no longer loves her, leaves him. Dorn finds Europe after World War I "running about with empty pockets and a cracked head." He has a ringside seat at the abortive attempt to establish a Soviet regime in Bavaria, and returns to America, more cynical, more disillusioned than ever. He attempts a reconciliation with his wife—but finds she has divorced him and is about to marry another. At the same time, his former mistress, Rachel, quite surprisingly is involved with a Bohemian stage designer, first encountered in their Greenwich Village days. In the end, Dorn is left only with himself and his memories, his icy intellect comprehending the world clearly, but incapable of any warmth toward it.

The only positive characters in *Erik Dorn* are Tesla, a radical agitator and editor; and Lockwood, a novelist rather like Sherwood Anderson. Both are decidedly minor characters, but have far more vitality than others in the novel, with the possible exception of von Stinnes, a young adventurer who is Dorn's friend during the German interlude. With the exception of the two women who love Dorn, the other characters are, in one way or another, despicable: Hazlitt, a lawyer who represents the worst and most obvi-

ous aspects of Puritanism and the mores of the middle-class; Mary, a coquettish girl who dallies in the life of the old Village as subterfuge for her incomplete sex life; Brander, the rakish, unscrupulous Bohemian; Charlie, the young advertising man—not one shows a spark of decency. And, as for the two heroines, both are so ambiguously drawn as to be almost meaningless.

Erik Dorn was Hecht's first published novel, and was something of a sensation in its day. Much water has gone over the dam since it was first published twenty-five years ago, yet it still has much to interest the reader. The problems which existed in Erik Dorn's day are still, for the most part, very much with us. The questions of sexual morality, which perhaps were of exaggerated interest then, may no longer loom so large in America, but other questions which were raised in *Erik Dorn* are still valid.

"Here in one part [of the city] live the grimy-faced workers, their sagging, shapeless women and their litters of children. Their windows open upon broken little streets and bubbling alleys. Idiot-faced wooden houses sprawl over one another with their rumps in the mud. The years hammer away—digesting the paint from the houses. The years grind away, yet life persists. Beneath the grinding of the years, life gropes, shrieks, sweats. And in the evening men light their tobacco and open newspapers."

In such expressionistic passages, Hecht unquestionably is at his best. Unfortunately, the over-all impression of the story—and, particularly, its protagonist—does not measure up to it.

If *Erik Dorn* may be considered Hecht's *Point Counterpoint*, then assuredly *Count Bruga* is his *Antic Hay*. Although *Erik Dorn* appeared first, it was a far more ambitious work than *Count Bruga*. Nevertheless, the latter represented a considerable technical advance in Hecht's work. *Count Bruga* is above all a delicious satire on Bohemianism. Its protagonist, "one of

the most gifted leaders of a new school of subtle and effete poetry identified in the left wing literary gazettes as Vorticism, Imagism, Syntaxism, and Polyphonicism and more broadly assailed in the right wing literary gazettes as *Vers Libre*," is a Bohemian buffoon who "in the course of seven years unsuccessfully competed in three hundred and twenty-one prize poetry contests"—and never won a prize! Jules Ganz, alias Count Hippolyt Bruga, falls violently in love with a magician's assistant, the magician is murdered, the girl disappears—and a delightfully involved plot is set in motion. Here is Hecht at his best—by turns satirical, sardonic, ironic, prankish. His imagination soars from one flight of fancy to another. Perhaps, in years to come Ben Hecht's reputation may rest more upon this minor novel than any other that he has written.

In 1944 Hecht brought out *I Hate Actors!*, a sort of latter-day *Count Bruga*. Again the plot is a mystery, but this time the locale is not Greenwich Village but the more modern Bohemia which is Hollywood. *I Hate Actors!* is just as delightful and fantastic a spoof as *Count Bruga*, with Hecht training his satirical sights on a number of more or less recognizable Hollywood characters. In doing so, he has some trenchant things to say about the film capital and the making of motion pictures. Others have dealt with the same material before—but Hecht, as usual, says it with the arresting, pungent phrase. The mystery, which involves the murder of three prominent actors who are working on a certain moving picture, is plausible and satisfactorily solved. Amongst the suspects are Orlando Higgins, a very successful writers' and actors' agent; Elvina Bliss, a nymphomaniac movie star; Betha Fancher, an aspiring actress who stops at nothing to get her chance; Mr. Albert, a cockney yogi; and his daughter Caroma, a young lady with a decided distaste for clothing—as well as various movie magnates and other denizens of the Hollywood film lots.

Hecht's flair for hoisting scalawags on their own petards was never more brilliant than in this decidedly minor novel. Just as he once took the measure of the old Village in *Count Bruga* so in *I Hate Actors!* Hecht has caught Hollywood off-guard. A book such as this no doubt must be a source of tremendous disappointment to such critics as Harry Hansen, who in 1923 wrote about Hecht: "He has so much fight and vigor in him that, once having harnessed his powers, he may present the most amazing results at fifty just as he now arrests attention at thirty." Be that as it may, *I Hate Actors!* is a good example of Hecht's talents in recent years.

In *A Jew In Love*, published in 1931, Ben Hecht undoubtedly wrote his best novel insofar as the integration of his material was concerned, but a more vicious libel upon the Jewish people could not have been perpetrated inside the brain of a Dr. Goebbels himself. Hecht's intention, no doubt, was to portray merely a certain kind of Jew—or a particular Jew. Yet because of the novel's title and the stress upon the protagonist's so-called "Jewish" characteristics, the impression upon the non-Jewish reader is bound to be a most unfortunate one. Joe Boshere, book publisher, is as slimy an individual as one is apt to encounter anywhere. The fact that he is a Jew really is beside the point—and the author might well have avoided this stigma—for are not such fiendish individuals to be found amongst all groups? Still, the non-Jewish reader upon reading *A Jew In Love* inevitably will conclude, "Yes, Jews are like that!" What other impression can be got from a book such as this? (A reprint edition of the book, by the way, contains this by no means innocuous blurb: "He is the Jew rampant, the cruel, capricious superior descendent of a Ghetto-bottled race!"). Boshere is portrayed as a man ashamed of his own origins (he had changed his name from Nussbaum to Boshere,) a man who at-

tempts to disguise his Jewishness in vain posturing, a man who considers the consciousness of being a Jew in this light: "It's the consciousness of not being a normal social human being." Such is Boshere, the egomaniac whose sexual escapades are principally instruments for gratifying his demoniacal ego.

It has been rumored that Hecht wrote *A Jew In Love* in retaliation for the churlish treatment he is supposed to have received at the hands of a certain book publisher. This is possible. It is also possible that Hecht has come to regret the publication of *A Jew In Love*. It is possible that he has come to realize that such a novel, no matter how successful as a portrait of a particular man, may do incalculable harm to an entire people. Certainly, Hecht since has given us evidence time and time again of his own love and admiration for the Jews. He has never been one to deny his origins. On the contrary, in recent years he has done his utmost to help fight the virus of anti-semitism.

In a *PM* column entitled "My Tribe Is Called Israel" (later published in 1901 *Afternoons In New York*) Hecht apparently summed up his attitude on the Jewish question. He tells us quite frankly that, like many other American Jews, "I have lived as a successful example of the Jew who is not a Jew, of the Jew who remembers his religious origin as faintly as he recalls his nursery days." He then goes on to say: "It never would have occurred to me ten years ago . . . that there was any Jewish problem to discuss or write about, that there was any Jewish race to which I belonged." What, then, has caused him suddenly to become aware of his Jewishness? The Nazis, and the spread of anti-semitism throughout the world. "I write of Jews today, I who never knew himself as one before, because that part of me which is Jewish is under a violent and ape-like attack. My way of defending myself is to answer as a Jew, whether my answer is unhis-

torical or unethnologic, or whether it is even in some way troublesome to those Jews who think they can remove themselves as targets by turning their foolish backs to the battle." And, after thus paying his respects to those Jews who believe that the problem of anti-semitism can be fought by ignoring it, Hecht then concludes: "Since we are Jews in the eyes of our enemies, since they have with great cunning and malice re-invented us—all I suggest is that we turn into Frankensteins."

By such direct utterances—and by deeds, too—Ben Hecht has dispelled any illusions we might have as to his opinions on the Jewish question. He tells us quite frankly that he is not a Jew, if by that we mean a believer in the religion of Judaism, but if the world considers him a Jew then he is proud of the appellation. He says, furthermore, that if the anti-semites wish to wage war upon the Jews, then he himself wishes to be considered one of them. He says, also, that the Jews' fight is his fight—and, as we shall presently see, he meant every word of it!

The evolution of Ben Hecht from a Chicago reporter (and, later, foreign correspondent) to one of the highest priced writers in the world has been a perfectly natural one. Since his early Chicago days Hecht has been a prolific writer who has turned his pen to all sorts of writing—and, it is needless to say, invariably with great success. In his Chicago period, he was already writing short stories, and as early as 1915 one of them was selected by the late Edward J. O'Brien for his annual anthology. At the same time, Hecht was writing short plays, about thirty all told, some with Bodenheim and some with other collaborators. These plays were produced in Chicago's Bohemia, and created quite a stir at the time. Hecht's short stories and satirical sketches also were appearing, with more or less regularity, in the *Smart Set* and *The Little Review*.

Some idea of the prolificacy of the man may be obtained from Harry Hansen's *Midwest Portraits*, published in 1923. Therein Hecht's accomplishments for the previous two years are recapitulated: *1001 Afternoons In Chicago*; *Erik Dorn*; *Gargoyles*, "a drab, colorless, fairly objective dissection of hypocrisy and the sex life of dried up, ill-nurtured Americans;" *Under False Pretences*, also known as *The Egotist*, a comedy; *The Florentine Dagger*, a detective story; *Fantazius Mallore*, "a strange, wayward, biting analysis of society under the pretext of a study in insanity, published in a limited edition"—and confiscated by the government.

By 1923, then, it would appear that Ben Hecht's talents were already clearly discernible, and the path he would take was to be only a logical development of what had come before. He would continue to write sardonic, ironic, satirical novels; his short stories would range from the realistic to the fantastic, from the romantic to the bizarre; his plays and films would mostly be comedies and psychological melodramas, and, within the limitations imposed upon him by Broadway and Hollywood convention, would reflect some of the qualities of both his novels and short stories. He would draw upon his Chicago and Bohemian experiences from time to time for his material, and his days as a reporter would continue to provide him with a reservoir of human material. The seamy side of life would always attract his interest, and from time to time his sympathy for the common man would crop out; but at other times the life of the *haute monde* would be subjected to his withering sarcasm.

Just how much one writer or the other has contributed to a work written in collaboration is a matter of conjecture, but there are strong traces of the Chicago reporter-Bohemian in most of the plays and films Hecht has written with collaborators. His chief collaborator has been Charles McArthur, although he has also worked with such writers as Gene Fowler.

Both McArthur and Fowler, it might be pointed out, apparently stand in the same relation to Hecht as his old collaborator, Bodenheim—that is, both have reputations for zany wit and unpredictable ways. *The Front Page*, the Hecht-McArthur hit play of 1928, which has served as a successful film several times since, reflects the madcap, almost sophomoric, highjinks of its creators, but underneath lurks a deep concern for America. It is social satire, served up as entertainment, cleverly designed to fulfil the requirements of the market, yet, withal, containing an underlying theme.

In collaboration with McArthur, Hecht has been singularly successful on both Broadway and in Hollywood. All told, Hecht has written about twenty-five films, many of them outstanding financial successes. In collaboration, or by himself, he has been responsible for such film stories as *Scarface*, *Angels Over Broadway*, *Topaze*, *Crime Without Passion*, *The Scoundrel*, *Twentieth Century*, *Comrade X*, and *Spellbound*. Financially, his film work has been rewarding, to put it mildly. During the course of her *New Yorker* profile on Leland Hayward, the agent, Margaret Case Harriman relates this bit of Hechtiana in Hollywood:

"One time Howard Hughes sent for Hecht to write the script for *Scarface*. Hecht didn't want to go to Hollywood. 'Tell Hughes I'll come for a thousand dollars a day cash,' he told Hayward. Hughes agreed that Hecht was to receive, each day, a check for \$1,000. 'No checks,' said Hecht, when this was reported to him. 'I said cash, and I mean bills, money, tens, twenties, fifties . . .' Hughes said all right, he would pay Hecht \$1,000 in cash every day for the first nineteen days he worked; after that, he would get paid by the week, same as other people. Hecht went to Hollywood, and on the nineteenth day turned in the complete script, gathered up his \$19,000, cash, and returned to New York, where he wanted to be."

Despite the fact that Hecht commands

a \$5,000 a week (or more) salary in Hollywood, and his services always are in demand, he works there only three months of the year. It may be deduced from this that while Hollywood has its attractions in the form of money, it does not over-ride other considerations. If Hecht were simply a money writer—if money were the only desideratum—it would be logical that he spend his entire time in the film factories. That he does not is an indication of the man's stature. (Recently, Hecht has begun an association with Republic Films, which company has promised him *carte blanche* in writing, producing, and directing his own films. On his production schedule are a movie version of his short story, "Specter of the Rose," to be followed by *The Story of Semmelweis*, a screen play dealing with the medical pioneer who discovered the cause of puerperal fever. It will be interesting to see what Hecht can do when given a free hand.)

Hecht's present writing program, then, exists on three fronts, so to speak: Writing plays for the Broadway theatre (in collaboration with McArthur); working in Hollywood three months of the year; and the rest of the time spent in what may be termed his purely free-lance activities—his novels, short stories, and iconoclastic non-fiction. This latter, although perhaps stemming from his work as a newspaper columnist, is a comparatively recent phase of Hecht's career, and possibly the most interesting. Apparently, he was groping toward some such thing when he fled the Hollywood gold mines to write for *PM*, with such results as we have already observed.

In his recent book, *A Guide For the Bedevilled*, Hecht at last has come to grips with a major subject, bringing his great gifts to bear upon one of the great social disorders of our day. Here Hecht has tried, with all the literary weapons in his arsenal, to fight the lunacy and criminality that is anti-semitism. By turns wrathful, vindictive, analytical, paradox-

ical, he trains his sights upon the enemies of the Jews, past and present, and shows them for what they are.

Hecht divides anti-semites into three categories: *The Goon*, the poverty-stricken ignoramus who is used by fascist leaders; *Little Casino*, or *The Man With A Nowhere Ticket*, the middle-class psycho-neurotic who is also used by the organizers of fascism; and *The Loon*, the true psychopath, the Hitlers of our modern world. Hecht emphasizes their psychological disorders, and, no doubt, pays too little attention to the fundamental economic basis of fascism, yet his attack is a potent one. Seldom has the imbecility of racial and religious prejudice been subjected to more withering sarcasm. Anti-semites high and low, the gutter-snipes as well as those with pince-nez, the literary lights and the little shopkeepers and pimply clerks—all are subjected to Hecht's powerful invective.

A good portion of *A Guide For the Bedevilled* is devoted to a splenetic attack upon the Germans. Hecht apparently indicts an entire people for the crimes of its leaders, making no exceptions. In Hecht's language there simply is no such thing as a good German. He considers every German to be a blood-stained wretch, a potential or actual murderer, a creature beyond the pale. Such utterances are common in the midst of war—the book was written during World War II—but are surprising coming from a man of Hecht's genuine sophistication. In substance, he holds all Germans in the same contempt and hatred in which so many of them held the Jews. Obviously, he has leaned over backwards in his

desire for revenge—revenge for the unspeakable atrocities of the concentration camps, the extermination of the Jews and other subject peoples under the iron heel of the Nazis, and the physical, economic, and moral destruction of Europe. But surely it is apparent by now that there must be a middle road between the Dorothy Thompson apologists and the Ben Hecht Germanophobes if Europe is to be reconstituted.

With the exception of this weakness, Hecht's book is a brilliant one. His is no mere defense of the Jews, for, as he so eloquently puts it, they need no defense. Rather, his is an attack upon the idiocy of those who wage continuous warfare upon an innocent people. As he says, anti-semitism is the supreme anachronism of the modern world. Its complete disappearance—of which Hecht offers no hope whatsoever—is likely to coincide only with a higher stage of human development than is at present discernible.

Between writing stints for Broadway, Hollywood, and the popular magazines—in one three month period of last year alone it has been reported that he turned out three screen plays and three short stories!—Hecht finds time to write about what apparently is closest to his heart—the Jewish question. Perhaps, this marks a turning point in Ben Hecht's career. Perhaps, it presages a new awareness of the cul de sac that the modern world has fallen into. With a writer as versatile and facile as Ben Hecht, all things are possible—even the Great Novel his admirers have long expected from him. Perhaps, their hopes will yet be fulfilled.

The Middle East—Powderkeg of the World

By MARK KRUG

THE MIDDLE EAST is rapidly becoming the powderkeg of the world. While the Balkans, Europe's proverbial trouble-spot, are relatively quiet, matters in the Middle East are still in a state of dangerous flux. The time is soon approaching when Great Britain, Soviet Russia, the United States, and the United Nations Organization will be forced to make a thorough investigation of the whole area, and to take drastic steps to restore and assure order and tranquillity in that part of the world.

There are today no less than six acutely troubled spots in the Middle and the Near East: Azerbaijan in Iran, Northern Iraq, the regions of Kars and Ardahan in Turkey, Lebanon, Egypt and the Anglo Sudan, and Palestine. The National uprisings in some of these areas must have come as a surprise to most Americans, who usually tend to think of the Near and the Middle East as homogeneously populated by the Arabs, with the exception of a large Jewish population in Palestine.

In fact, even if we agree, and many scholars do not, that the Arab-speaking peoples are Arabs, the Near East has one of the most heterogeneous populations in the world. There are numerous groups there who are distinguished from the Moslem majority in race, religion, language and culture. The Levant States, Syria and Lebanon for example, have a population of 3,000,000 which includes besides the Moslem majority, Roman Catholics, Armenians, Kurds, Copts, Druzes, Maronites, and Nestorites.

The troubles that lately beset the Iranian, the Iraqi, and the Turkish gov-

ernments where substantial groups of their population are demanding autonomous rights cannot be viewed as isolated affairs because they all come from one area, known geographically as Kurdistan. Kurdistan is a picturesque mountainous region which, though geographically a unit, is politically divided among three states: Iran, Iraq, and Turkey. It is mainly populated by Moslem Kurds and Christian Armenians, both descendants of an old Indo-European race. Azerbaijan in Iran, Northern Iraq, and the controversial villayets of Kars and Ardahan in Turkey, are all parts of Kurdistan. If in Kars and Ardahan the Kurds are no longer a majority, this is due to the policy pursued by Turkey in "solving" the Kurdish problem by scattering them in various regions of the country. The Kurds resented this policy with courage and determination and in 1925 rose in rebellion which was easily crushed by the Turkish armed forces.

Whatever role Soviet Russia is playing in the recent uprisings, the historical record shows that the Kurds and the Armenians have been struggling almost continuously for their independence. The severe persecution and the subsequent tragic rebellion of the Armenians against the Turks, during and after World War I, aroused wide-spread indignation in England and America. The League of Nations acting on the basis of the Wilsonian policy of national self-determination, proposed that an autonomous Armenian state be established, and offered the mandate over it to the United States. When the United States Senate turned down the offer, the regions populated by

the Armenians were divided among the Soviet Union, where a semi-autonomous Armenian republic was established, Turkey, and Iraq.

The peace treaty of Sevres has likewise provided for the establishment of an independent Kurdish State extending between Armenia in the north, and Iraq in the south, and gave an opportunity to the Kurds living in Iraq to be transferred to the new state. Subsequently, however, due to the Turkish and Iraq opposition, the treaty of Lausanne omitted any reference to the Kurdish state, and the Kurds also remained divided between Iran, Turkey, and Iraq. It is estimated that there are over 3,000,000 Kurds; of which 1,500,000 are in Turkey, 750,000 in Iraq, and 750,000 in Iran.

The Kurds in Iraq solemnly declared in a plebiscite held in 1919 that they will never live under an Arab rule. When denied autonomy, the Kurds rebelled under Sheik Mahmud, the "King of the Kurds." It took an arduous campaign, R. A. F. bombing of Kurd villages, and much British gold, to squelch the uprising. In later years, the Kurds took advantage of the weakness of the Iraqi Government and its armed forces, and rebelled at almost regular intervals of two or three years. When in 1931, the Anglo-Iraqi treaty was concluded, the Kurds were granted a limited administrative and educational autonomy in districts where they constituted an absolute majority. Not satisfied with this agreement, the Kurds repeatedly refused to send their quota of recruits under the Military Service Act, or to pay state taxes.

The latest Kurd rebellion which started August 1945 and which seems to be still in progress received much less attention than it deserved. On November 7 the Reuters Agency reported: "Strict censorship is exercised between the governments concerned but there appears strong ground for a report that the trouble has spread over the frontiers of Iraq into Turkey, and it appears to be reaching

Iran." This dispatch seems to indicate that this time the whole of Kurdistan is in a state of rebellion and that the uprising in Azerbaijan is a part of a concerted Kurd plan to gain complete independence. Another indication that the Iraqi government has been unable to restore order in the Kurd region can be seen in a later Reuters report of December 27: "An Iraqi court martial in Bagdadh has passed death sentences in absentia against Mulla Mustapha el Barzani and his brother Ahmud and 33 of their followers who are charged with rebellion against the Iraqi government."

If the Soviet government is lending any help or encouragement to the Kurds and the Armenians, this policy might well bring Russia to a head-on clash with the Arab States which recently formed the Arab League. The British sponsors of the League must feel a bit uneasy because it seems that the Arab League is pursuing a policy of: "Arabia" (The Middle and the Near East) "for the Arabs." It is reasonable to assume that those Britishers who encouraged the creation of the League did not expect the Arabs to adopt in so short a time, an anti-British, or for that matter, an anti-non-Arab platform.

One of the first steps of the League was to demand immediate independence for Libya, a former Italian colony, and if complete independence for Libya could not be obtained, "the League," declared Azam Bey, its secretary, "would ask for a mandate over the country." King Farouk of Egypt opening the Egyptian Parliament hailed the establishment of the Arab League as "inaugurating a new era of prosperity, *grandeur*, and *expansion* (italics mine) in the history of the Arab nations."

In the spirit of striving for this 'grandeur and expansion' he demanded the immediate withdrawal of all foreign troops from Egypt and the incorporation of Sudan which is now governed jointly by Egypt and Great Britain, into Egypt.

A few days later, following the King's speech, Arab mobs burned and looted stores owned by Jews and non-Jews, in Cairo and in Alexandria.

British statesmen who so hastily gave their support of the Arab League might now well ponder the following appraisal of Pan-Arabism given by H. R. Gibb, Professor of Arabic at Oxford University, and the greatest British authority on Arab affairs: "Pan Arabism is an ignorant, indolent, explosive force. It substitutes wishful thinking for thinking, falsely resents not only Christian domination but anything that savors of Christian practice and ideas, and dreams of driving Europeans and Jews into the ocean." (*Near East*, p 93, University of Chicago Press.)

In spite of the agreement recently reached by Great Britain and France on the future of Syria and Lebanon, the question of these two states is far from settled. The Anglo-French pact provides for the immediate withdrawal of British and French troops from Syria but the French will be allowed to keep their garrisons in Lebanon for some time to come. This seemingly conciliatory agreement brought, interestingly enough, deep disappointment and apprehension among the Arab majority and among the Christian minority. The Syrian Moslem Arabs know only too well that with strong French troops stationed in neighboring Lebanon, only a few marching hours from Damascus, their independence will be a sheer illusion. On the other hand, the Copts, the Maronites, and the Druzes of Lebanon, dread the day of the French exodus, when they might be left at the mercy of the Moslem majority. They well remember the Syrian Constitution adopted in 1918, by the Moslem-dominated Congress, which established the Arab Kingdom of Damascus with Mohammedanism as state religion and Arabic the only official language. The fighting Druzes, who converted their mountain region, Jebel el Drusz into an impreg-

nable fortress, are ready to fight once again for their home-rule.

And finally, the tension and the disturbances in Palestine constitute no small danger to the peace of the world. Palestinian Arabs, encouraged, no doubt, by the strict enforcement of the White Paper, and the initial success of the Arab League, adopted a platform which is opposed to the immigration of a single Jew into Palestine, and demands the immediate establishment of an independent Arab State in Palestine. As if these steps did not go far enough, the revived Higher Arab Committee openly demands the return of the Mufti Haj Amin el Hussen to Palestine. The Mufti, who spent the war years in Germany and who made anti-Allied propaganda and directed atrocities in Yugoslavia, is expected by the Arab politicians to resume his post as Mufti of Jerusalem and return to the presidency of the Higher Arab Committee. The Mufti's nephew and his chief assistant, Jemal el Hussen was recently freed from detention in Rhodesia and flown by a British military plane to Beyrouth. In an interview with an American correspondent Jemal predicted that the Arabs will soon rise in open rebellion against "Jewish and British imperialism."

An indication of the political attitudes of the present Arab leaders in Palestine, and of what can happen in Palestine and in the Near East if the Mufti is permitted to return, can be found in the abusive and poisonous attacks on the United States and President Truman, and on the Allied policy in Germany, printed almost daily in the Arab press in Palestine. The Mufti's organ, *El Difa*, in an article entitled, "Judas Iscariot Truman" recently declared that: "Mr. Truman was not elected to the presidency, but was appointed as a matter of routine and is himself, a nonentity." The paper deplores "the stupid insistence and childish interference in which Truman began his tenure of office." Commenting on the Nuren-

berg trial of war criminals, *Falastin*, the most widely circulated Arab paper in Palestine, said: "No one is entitled to judge war criminals. If the Germans had won the war they would not have acted thus. All is fair in war." "The Nazi leaders", continues *Falastin*, "were men of vision, and Nazism is a way of life like any other, suiting millions and freely chosen by them."

Regardless of the merits or demerits of the Arab-Jewish dispute in Palestine it should be obvious to all that this poisonous and openly pro-fascist propaganda, coupled with anti-Jewish pogroms in Tripolitania, with the Kurdish and

Armenian rebellions, with the looting of non-Arab business in Cairo, and with the fears of Christians and Druzes in Lebanon, may well make the Middle and the Near East as dangerous to the world peace as were the Balkans on the eve of World War I. The Big Three and the world at large will have to re-examine their thinking about the Middle and Near Eastern states and see them as they are—not as representatives of a homogeneous Arab population, but feudal and semi-feudal governments, strongly tinted with totalitarian ideas and dreaming of 'grandeur and expansion' at the expense of many well-deserving minority groups.



"Supplication"—Charcoal Study

By N. P. STEINBERG

The Problem of Ernest Bloch

By LEON STEIN

"It is not my purpose, not my desire to attempt a reconstitution of Jewish music, or to base my work on melodies more or less authentic. It is rather the Jewish soul that interests me—the complex, ardent, agitated soul that vibrates for me in the Bible."

—ERNEST BLOCH

"—and when Jews are spoken of, I would add 'ancient.' Bloch seems descended, not from the tribes of Israel dispersed throughout the world, despised and neglected, who are silently perfecting their terrible weapons, patience, persistence, and astuteness, but from the free sons of Judah—. Nowadays, such a race is inconceivable."

—GUIDO M. GATTI

"There is, indeed, more of Judaism than Hebraism in Bloch; the spirit of the ghetto frustrates that of the promised land."

LAZARE SAMINSKY

"At best, Bloch's music may be said to have a touch of Orientalism—. Not through composers without Jewish background, and without being imbued with their people's folk song has Jewish music left any impress upon general art music. For the Jew, his lore and his faith, substitute national atmosphere."

—A. Z. IDELSOHN

IN THE SENSE that Debussy is the French musician, and Moussorgsky the Russian musician, so Ernest Bloch is universally regarded as the Jewish musician. Some composers of Jewish birth have written one or more compositions which stem from their racial background, but such works are aside and apart from their characteristic style and output. In Bloch's case, on the other hand, his "Jewish Cycle," the series of compositions inspired by Hebrew lore or the Jewish spirit, comprises the essential core of his work. His other compositions, numerous and important as they are, remain, nevertheless, peripheral to this central core. There is,

generally speaking, a consensus of critical opinion as to the importance and distinction of his works; yet, as the quoted opinions reveal, there is no uniformity of judgment as to the kind and degree of their Jewish or Hebrew content.

While Idelsohn's viewpoint (which at best would admit Bloch's music to have "a touch of Orientalism") is an exceptional and isolated one, it nevertheless merits serious consideration, for Idelsohn was the foremost historian of Jewish music, and most intimately acquainted with its various types and expressions. Should his judgment in this instance be correct, then neither the intent of Bloch, nor the opinions of Gatti or Saminsky, have any validity. But if he is in error, there still remains the question posed by the conflicting statements of Gatti and Saminsky. The assertion of the former is quoted from a prophetic article, written in 1920, in which the genius of Bloch was proclaimed before a Europe which up to then had ignored and neglected him. The writer's penetrating appraisal of Bloch's work still stands as one of the most brilliant critiques on this composer. It may seem that the phrase "despised and neglected, who are silently perfecting their terrible weapons—" is irrelevant to the present discussion. Undoubtedly, however, the prejudice which these words reveal, influenced Gatti's feeling that Bloch's music stems from a heroic but ancient Hebraism, rather than from a despised and rejected modern Judaism. With his admiration for Bloch's works he found it difficult to reconcile that admiration and those works with a people towards whom he was not too sympa-

thetically disposed. So firmly is his mind set against admitting any contemporary Jewish influence, that he states a race like that of the ancient Hebrews is today inconceivable.

Both Gatti and Saminsky agree in assuming a cultural and spiritual disjunction between ancient Hebraism and modern Judaism. But where the former derives the spirit and inspiration of Bloch's Jewish works from Biblical Hebraism, Saminsky finds more of Judaism and "the spirit of the Ghetto" in these compositions.

We are confronted then with these factors: on one hand we have the avowed intention of the composer; on the other, we have three conflicting interpretations as to the realization of that intention. Before attempting to evaluate or reconcile these conflicting opinions, it will be helpful to consider a few relevant facts of Bloch's life, and list the works of the "Jewish Cycle."

Ernest Bloch was born of Jewish parents at Geneva, Switzerland, July 24, 1880. His father was an orthodox and deeply religious individual, faithfully observing all the rituals. At the age of eleven, the youth made a vow to dedicate his life to composition, solemnizing that vow by writing it on a slip of paper, and in the tradition of the ancient offering, burning the paper on an altar of stones. After studies and travels in Europe, Bloch came to America in 1916, eventually gaining the recognition that had been denied him in the Old World. His compositions won important awards: the \$3,000 first prize offered by Musical America, for his epic rhapsody "America"; the \$5,000 prize offered by the Victor Company, for "Helvetia"; and the Coolidge prize of \$1,000, for his Viola Suite. It was not until the composition of his "Psalms" in 1912 and the "Three Jewish Poems" the following year that he consciously essayed an utterance and an idiom deliberately Hebraic. The "Three Poems" he later wrote "are the first works of a new period." Though the "Jewish Cycle" does

not contain more than half his major works, it includes his most personal and characteristic compositions. Important works in this cycle are: "Psalms for Voice and Orchestra" (1912-14); "Three Jewish Poems" (1913); "Prelude for Soprano and Orchestra;" "Israel Symphony" (1912-15); "Jeremiah," poem for Piano; "Schelomo," a Rhapsody for Cello and Orchestra; the opera "Jezebel," begun in 1918; "Baal-Shem Suite" for Violin and Piano; "Meditation Hebraique" for Cello and Piano; "Jewish Life" for Cello and Piano; "Abodah" for Violin and Piano; "String Quartette in B Minor;" the Sabbath Service, "Avodath Hakodesh" (1934); "Voice in the Wilderness" for Orchestra with Cello Obbligato (1936); and several smaller works.

Bloch is recognized as one of the incontrovertibly great creators of today. His works are distinguished by an uncompromising sense of conviction, a characteristic tension and passion, a mastery of an integrated form, and a personal harmonic and melodic structure that has never catered to any "ism." In these days of so much fabricated music, his work has never been formulated according to some antecedent and premeditated dogma, nor has it ever exploited novelty, dissonance, or sheer orchestral color for their own sakes.

His compositions in general, and the Jewish works in particular, exploit the dark, violent, and dynamic aspects of emotion. One may find the key to their content in Bloch's own selection of words to describe the source of his inspiration: "—the *violence* that is evident in the Prophetic Books; the Jew's *savage* love of justice; the *despair* of the preacher in Jerusalem; the *sorrow* of the Book of Job; the *passion* and the *violence* that I believe to be the characteristics of my own nature." He describes the first movement of his String Quartet in B Minor as "a lament of purely Hebraic inspiration, a blending of *bitterness*, of *impassioned violence* and of *anguish*." There

is a certain limitation in these shrill lamentations, hieratic ceremonials, and impassioned invocations, but a more serene phase, a phase of greater calm is implied in such later works as the "Sabbath Service" and the "Violin Concerto." In Bloch's own development these compositions may well represent a "third period" wherein the anguish and bitterness of his earlier works are transfigured and refined into a more tranquil, though none the less profound, expression.

The assertion of Bloch that he has no desire to base his work "on melodies more or less authentic" may well have been one of the reasons for Idelsohn's attitude towards his music. The gist of the historian's objection is implicit in the phrase "—without being imbued with their people's folk song." Superficially, this may be taken to mean that unless the composer deliberately and recognizably utilizes folk songs, his music is not really Jewish. More fundamentally, it means that unless the composer has adopted or been imbued with the melodic, rhythmic, and harmonic character and spirit of Jewish folk song his work is not racial in character.

Despite national differences, folk songs have a common physiognomy from an analytic viewpoint. I establish this similarity here because, for purposes of comparison, I intend to discuss not only Jewish folk songs; hence, it is important to emphasize this basic likeness. From the standpoint of structure, folk songs have comparatively simple forms: Symmetrical four measure phrases, eight measure periods, small two-part forms of twelve or sixteen measures, or elementary three part patterns. The music structure resembles the simple rhymed metrical verse with balanced phrases. Melodically, there is a basic simplicity both in line and in rhythm. These songs are primarily the work of folk singers, and are consequently unsophisticated; afterwards they have been sung and often refashioned by an ingenuous populace, further reducing

the music to a kind of common denominator. Though there may be a wide emotional range and a great variety of types, a folk song is characterized by a certain impersonality. Even when cast in the first person singular and having to do with an isolated personal experience, it is in what one may call the universalized first person; when the word "I" is used, it is immediately transferred into a kind of abstract, universalized expression in the consciousness of both singer and audience. To summarize these conclusions, folk songs generally have a simple symmetrical form, ingenuous melodies, and regular rhythms, and since they are a mass expression, a certain kind of impersonality.

Let us compare these characteristics with Bloch's own style. Bloch's rhetoric is that of free verse, or sometimes a sweeping, poetic prose. Rarely do we find a Mendelssohnian symmetry, the balanced four-measure phrases, the regular thesis and antithesis similar to regular or alternate rhymed verse. In its larger aspects his forms similarly eschew the regular symmetry of song or sonata patterns, and are often rhapsodic in character. His original melodies often exploit wide leaps, difficult (but not essentially unvocal) intervals, and complex rhythms. In contrast to the impersonality of folk songs, his expression is one of the most highly personalized in all music. No folk song, no matter how intense or passionate, approaches the drive and sheer "bite" of his melody. It is evident that the structural, melodic, and emotional characteristics of folk-song are negated by the essential traits of Bloch's own style.

Unless it is employed as a theme with variations, a folk song is most effectively used if its form and content are consistent with the individuality of both the composer and the particular work in which it is incorporated. Brahms, whose style, too, was subjective and highly personal, could and did effectively incorporate folk-songs in his compositions because his own melodic, harmonic, and structural

style had a definite affinity with the folk *melos*. One has but to recall such melodies (not exceptional, but typical) as the theme of the finale of the "First Symphony," of the slow movement of the "Third Symphony," or the slow movement of the "Violin Concerto." It is significant that the passion, the violence, and the sensuousness which Bloch finds in the Bible and which he projects as Hebraic expressions are those self-same qualities which he finds in himself.

How inconsistent his own style is with that of the folk song is shown by his anthem which closes his epic rhapsody "America." Bloch had deliberately written this anthem in the hope that it would supplant the "Star Spangled Banner." ("Why should an English drinking song be the national anthem of this great country?," he had asked). The writing of this anthem was no mere catering to expediency or opportunism. His earnest *endeavor* to feel this music deeply and sincerely is indicated by the careful dynamic and tempo markings which he provided. It was the hope of the composer that at the moment of its occurrence in the finale, the audience would arise and lift their voices in this new hymn. At its premiere in 1928, six major orchestras performed the work simultaneously in Chicago, New York, Philadelphia, Boston, Cincinnati, and Los Angeles; in none of these cities did the audience participate in the singing of the anthem. One reason may be the natural reticence of American audiences. The most important reason, however, may be found in the anthem itself: it is a very mediocre composition. Any hymn book will yield dozens of hymns superior to Bloch's anthem.

Bloch, of course, is not the only great composer who has *not* written his country's anthem. Somehow, serious composers do not write songs which become national airs. (Three exceptions may be noted: Haydn's "Kaiser Hymn," Shostakovich's "United Nations," and John Alden Carpenter's "Home Road.") But what is im-

portant in this instance is that Bloch's failure is not merely incidental, it is symptomatic of a nature to which rhymed and balanced couplets, and an impersonal-universal expression is foreign.

There are several instances in which Bloch has used traditional chants or folk songs in his works. In "Abodah" for Violin and Piano, a Yom Kippur melody is used; though the arrangement is skillful, there is an inescapable feeling for those who know the real Bloch that he is merely "quoting." In the third of the "Three Pictures from Chassidic Life," "Simchas Torah," Bloch uses the melody of the wedding song "Die Mezinke Oisgegebn," which, incidentally, is not really a Chassidic tune. The "Simcha" in this composition is somewhat forced, and its character, despite the inclusion of a Jewish folk song, is not Jewish. There is a greater melodic and emotional kinship with the "Pastorale" movement of the "Concerto Grosso" than with the spirit of Chassidism—and the "Concerto Grosso" utilizes Swiss folk-songs.

In "America" Bloch uses a Chippewa War Song; the hymn "Old Hundred," a Southern ballad; the Negro song, "Row After Row;" "Old Folks at Home;" "Pop Goes the Weasel;" "Hail Columbia;" a Creole folk-song; "Dixie;" "John Brown's Body;" "The Battle Cry of Freedom;" "Tramp, Tramp, Tramp;" "I Went to the Hop Joint;" and "Yankee Doodle." In contrast, as Roger Sessions, a former student of his has written, Bloch uses actual Jewish melodies but rarely and incidentally, and not as the result of a desire to reproduce folk-lore. One reason for this is that "He regards the authenticity of the greater part of traditional Jewish music as doubtful."

An interesting question presents itself at this point. Why does Bloch, in his multitude of Jewish works, use presumable folk-tunes "but rarely and incidentally," whereas in the one American work he has written, there are over a dozen American folk-melodies. Certainly, Bloch was

aware that the American melodies he quoted were no more "authentic" from a musical standpoint than were the many Jewish melodies which he renounced. If one answers that the former are authentic by association, the same, of course, could be said for the Jewish melodies.

The answer is that the authenticity of the American melodies did not mean as much musically as the authenticity of the Hebraic melodies. This is, of course, a purely musical question, and casts no doubt or reflection on the sincere and passionate patriotism of Bloch, who is an American citizen. But he had identified an important part of his own ego with a Judaic musical expression; he was consequently more critical of that material which concerned and was bound up with the very essence of his being, than he was with the folk-songs used in "America." For these folk-songs, despite his evident sincerity and exalted intention, were approached and used externally; he could not utilize them with the same burning intensity of his own original themes.

Bloch may "quote" a melody for the sake of local color, but as a quotation it ceases to express the man. For, as truly as Whitman, he could say, "I sing myself," and that self could never find utterance in an externally derived quotation.

On the other hand, the impassioned "Nigun" from the "Baal-Shem Suite," unlike the "Simchas Torah," quotes no traditional melody; nevertheless, it captures the essence of Chassidic emotion—its mystic brooding, its meditation, and its yearning ecstasy. If one relates this music to the first four steps of elevation in the tenets of Chabad Chassidism, how truly and beautifully these stages are expressed: *histapchuth hannefesh*, the outpouring of the soul; *hithoveruth*, spiritual awakening; *hith paaluth*, enraptured meditation; and *dveikuth*, communion with God.

The answer to Idelsohn is that Bloch does have both "faith and lore," a religious quality and an ethical concept which

are at once Hebraic and universal. As for the use of folk-songs, we have seen that whenever Bloch does use such borrowed material, his own style and content are diluted. Bloch does not need to borrow Jewish folk-songs to revitalize his output, for the same reason that Moussorgsky did not need to bolster his racial expression with props borrowed from Russian folk-literature. As did Moussorgsky, so does Bloch have a native, indigenous potential which is rooted in the same spiritual soil from which national and folk expressions take their own nourishment and growth. This potential is, however, an intangible factor; its concrete manifestation may be observed in the nuclei of melodies, figures, and rhythms which are similar to, or identical with, Hebraic materials: the use of shofar-like calls, the modal scales which are also to be found in the ancient cantillations, and the augmented intervals of post-Biblical Jewish music. These are, of course, transfigured by Bloch's own expression, recast in the fire of his own passionate inspiration, but still recognizable as to their origins.

These are the tangible musical derivations and relationships that refute Idelsohn. We are still left, however, with the dilemma posed by the conflicting opinions of Gatti and Saminsky. The question of whether there is a cultural and chronological-historical cleavage between Biblical Hebraism and *goluth*-Judaism is too broad to be considered here. We will be concerned with this question only as it applies to Bloch and his music.

In asserting that Bloch's music expresses more of latter-day Judaism than ancient Hebraism, Saminsky continues with the remark that Bloch "studiously wails over his own and the world's misfortunes; he exhibits his wounds even in such priestly music as 'Schelomo'." The implication is that such wailing is only in the later tradition of Judaism. But the lamentations of Jeremiah, the despair of Job, the disillusionment of Ecclesiastes would contradict such a belief. As we

have noted before, Bloch has inevitably gravitated towards those elements in the Old Testament which coincided with, and corroborated, his own feelings. Certainly there is a keen awareness of "his own and the world's misfortunes," an awareness that stems from contemporary life and experience, but that awareness is not expressed in any mere mood of isolated self-pity. Where his music writhes and agonizes, its intensity might have stemmed from the injustices of the ghetto, but its breadth is surely inspired by the magnificent scope of the prophetic writings. There is an indubitable seriousness of utterance, a consciousness of high purpose reflected in the works of the "Jewish Cycle" that lend themselves naturally to an association with the style and spirit of the Old Testament. Those characteristics which Saminsky points out as being Judaic rather than Hebraic are also part of the older tradition of Jewry.

That Bloch, man of today, finds in the Biblical writings the text for his expression is an indication of the vital aliveness of those writings, and the continuity, rather than the disjunction, of Biblical Hebraism and modern Judaism. In setting up the distinction between the former and the latter, Gatti does so entirely to the detriment of contemporary Jewry, assuring us that from it Bloch's music could not have been derived. But the very title of Bloch's compositions, such as the "Baal-Shem Suite," the sketches from "Jewish Life," belie the exclusive derivation from, and dependence on, Biblical sources. However, it may be countered, these are not his really great and representative works; consider "Schelomo," the "Psalms," "Israel." Some may go further, arguing that, despite the titles, the music in the "Baal-Shem" and "Jewish Life" is Biblical, Hebraic rather than Judaic.

Such a supposition is not borne out if we examine the music itself. The "Poco meno lento" of the "Nigun," the previously referred to folk-song in "Simchas

Torah" are definitely Ashkenazic in origin. More important—and this concerns not only the Jewish works—the use of the augmented second, and the other augmented intervals deriving therefrom, is a post-Biblical phenomenon. It is most characteristically found in the *Ahavoh-Rabbah* mode based on the tetrachords e-f-g#-a+b-c-d-e, or their transpositions. Not only the "Jewish Cycle," but such works as the "Violin Sonata" and the "String Quartette" similarly exploit the augmented intervals which we have come to associate with Jewish music. As Idelsohn has pointed out, "The augmented second step of this scale does NOT exist in the scales of the Biblical modes and of their derivations in the prayer modes . . . The fact that this mode is not used for the Bible and the ancient prayers, nor in the ancient communities in the Near East for the prayers or for the old *piyyut*, created in the period 800-1000 C. E. leads us to the opinion that this mode was originally unknown to the Jewish people, and that only later was it adopted as a result of the influx of the Mongolian and Tartarian tribes into Asia Minor, Syria, Palestine, and Egypt, as well as in the Balkans, beginning with the thirteenth century."

From a sheer musical-idiomatic standpoint there are, consequently, too many post-Biblical materials to justify Gatti's conclusions. Would it not be possible to maintain, however, that, granting the use of post-Biblical idioms, the feeling is nevertheless predominantly Hebraic rather than modern-Judaic? Bloch himself inferentially refutes this when, after describing the emotions associated with the various books of the Bible, he writes, "All this is in us; all this is in me and it is the better part of me." The "us" to which he refers is the Jewish race, not the race of 3,000 years ago, but the Jewish people of today.

It is the realization of the continuity of Hebraism into Judaism, of those things that are *still* in us, that led the noted

English critic Eric Blom to write of Bloch that "It was reserved for him to find a modern musical medium that conveys something akin to the poetry and passion, the turbulent sorrow and noble exaltation of Judaism as it is transmitted by the Old Testament, and still survives in its strongest modern representatives."

The term "Jewish Cycle," then, is no misnomer. Not only in text or in title, but in idiom and in spirit, these works are truly a racial expression. Many are Biblical in their inspiration, but any attempt to dissociate Bloch from modern Jewry is founded on an untenable premise. A music that is as alive and vital as Bloch's, that has found as understanding a racial-national audience as has his, such

a music is no museum specimen that has resurrected from between the covers of dusty centuries an ancient emotion and outlook that no longer exist. It has the vitality that springs only from a contemporary first hand emotion and experience, an experience and emotion that one knows is shared by myriads of fellow men. Bloch's "Jewish Cycle" is racially important not only because of its musical values, which by now are universally recognized, but because of its corroborative content, because it brings back to the Jew, as a Jew, part of his unique experience, its beauty and its ugliness, its aspiration and its degradation, its hopes, its fears, its "turbulent sorrow and noble exaltation."

"Your question, why I do not try to make converts has, I must say, somewhat surprised me. The duty to proselytize springs clearly from the idea that outside a certain belief there is no salvation. I, as a Jew, am not bound to accept that dogma, because according to the teachings of the Rabbis, the righteous of all nations shall have part in the rewards of the future world; your motive, therefore, is foreign to me; nay, as a Jew, I am not allowed publicly to attack any religion which is sound in its moral teachings . . .

The practice of these teachings I call Internal Service of God; and not to assist in the dissemination of them would show an extreme want of interest in the welfare of my fellowmen; but as to dogmas and ceremonies (the External Service of God), how can I know which are the best for others?"

From a letter of MOSES MENDELSSOHN
to a Non-Jewish Correspondent.



"Moses"—Stained Glass Window

By A. RAYMOND KATZ

Election in Pittsfield

By RUTH CHESSMAN

HERE HE WAS, in Carl Lewey's house at last. John Price made a rich pleasure of relaxing. He was a guest, an invited guest, in the house of a man it was almost impossible to know!

John ran a finger lightly against the arm of his chair as if he were touching a milestone. It was as if being here, sitting in this chair in this room were a declaration of friendship. Well—not friendship, no. Men like Lewey did not gather their friends wantonly. But this association could resolve itself only one way, and that way was friendship.

John looked complacently at his host, and went on with their satisfying talk of the election.

"Faversham has practically admitted defeat," he said, "and he's an experienced old blackguard. His last resort was the draft; he relied on your being called. Now that your factory and you have been called vital for defense, he hasn't an argument left."

"He's not the man for the job," said Lewey. "I am. I'm not making a campaign speech now, John. I really feel I can run the town best. I don't need the salary—the factory takes care of me there. And I'm not after a title—you know me well enough for that."

"I know," John said.

He thought, I believe him because I know he tells the truth. But what do I really know about him? What have I honestly been able to discover without his saying, "I am thus," or "I am so"?

"Tonight was my last speech," Lewey went on, "and now it is in the laps of the gods—or of God," he added in a low voice.

Lewey's fervor appeared to ennoble

the man, softening the angular lines of his dark, good-looking face. John recalled suddenly the famous anti-bigotry speech Lewey had made in the campaign. It had seemed like good political hay-making at the time, but he could see now that Lewey had meant every word of it. It was astonishing to find such idealism in politics.

John was embarrassed at a display of feeling he could not share, and he turned to some thing else for a topic.

"Those candlesticks," he said, indicating a brass pair which stood on the mantelpiece over the fireplace. "Where did you pick them up?"

"They were my mother's." Lewey looked at the candlesticks musingly for a moment, then added with an apologetic laugh, "My mother left them for me—my wife, if I should ever marry."

Lewey had said more than once in his campaign speeches that his mother's death had left him an orphan at fourteen. She had looked pretty far into the future, providing for a wife who twenty years later had not yet materialized.

Lewey turned away from the mantel.

"Tomorrow," he said, "my public, the whole five thousand of it, will go to the polls feeling their election is of vital importance. I feel it, too. I never wanted anything so much. I am a born servant. I want to serve and this is my way."

His head lifted reverently.

"I never knew you felt so strongly about this," John said blunderingly. "You've kidded your way right through the campaign."

"Well, I won't die if I lose," Lewey said brusquely. "Let's forget about it for a

while. We haven't talked anything but election for three months."

"How about the movies, then?" John suggested.

Lewey gave his pleasant laugh. "No movie tonight," he said. "I saw the picture last year in New York. Love and sin romped hand in hand. What do you expect?"

John snorted. "Our one-man board of censors, I suppose?"

Lewey nodded. "Hoyt's mortgage is a pretty persuasive argument at the Bijou. They do as they're told."

"Hoyt's a young man who is going far—in the wrong direction," John said.

Lewey absently picked up one of the candlesticks, hefting it.

"It looks heavy," John said, walking over to pick up its mate.

"Solid brass. They made them that way, years ago."

"Sort of a family heirloom?"

"Not exactly. My mother received them new as a part of her wedding portion. When she and my father came to America, these were all they brought with them."

"I didn't know your parents were foreigners, Carl," John said, with quick interest. Was he going deeper into the past with Lewey after all this time?

Lewey shrugged his shoulders, but said nothing.

With the feeling that he was prying, but forced on by an urge made strong through long denial, John said, "I've often thought you must have French blood in you."

"It's possible. My mother came from Austria, but before that her family had been in Spain. My father was a Russian, as far as he knew. But we Jews are a pretty mixed up lot."

John tried to check any show of the astonishment he felt.

"Are you Jewish?" he asked, trying to be casual, unwittingly choosing the softer adjective. The noun *Jew* always seemed invective. It was inconceivable, fantastic, that this man he had known for so long

should be other than John, or the entire town for that matter, had assumed. "Your name, though, Lewey—?"

"My name was Levi. It was changed at the immigration office, somehow—that used to happen a lot."

There was a chill abruptness in the reply. Unquestionably Lewey had detected John's surprise. But was there anything wrong in being surprised at a disclosure so long and so surprisingly withheld? Nevertheless, to smooth it over he added in an amused, unbelieving tone, "You don't look Jewish."

"You must have seen others of my remarkable people," Lewey said.

It seemed almost impossible to John that his life had been so barren both of contact with the Jews and curiosity about them. He had read somewhere that a good half of the Hollywood actors were Jews. Beyond that, there was just one family of Jews who owned a small house on the outskirts of the town, near the river. About them his only emotion had been one of gratitude that there were no more Resnicks to invade the town.

"Well, I must say," he repeated, "you certainly don't look it."

Lewey looked at him and John regretted his words. Still, he had said nothing to hurt. What is he so sensitive about? he wondered resentfully. That's why the Jews are always so noisy about their troubles. Touchy. You've got to watch your words.

"Let's go down-town anyway," said Lewey.

It was a warm evening and they simply took hats and started off. Almost outside the door they fell in with Allen Hoyt. With him was Noah Price, a young lawyer who was already carving a splendid career for himself. Noah was, not very strangely, a devoted follower of Lewey's.

John was glad to vent a little of his unidentifiable ill-feeling on Hoyt, who was treated by him and the others as an evil to be tolerated.

Watching the greetings between Noah

and Lewey, John thought, why—Noah may have known more about Lewey all along than I've ever suspected.

The sidewalk was narrow, so the four men walked abreast in the middle of the street. They talked loudly and greeted effusively everyone they saw. The meeting of Noah and Lewey had acted to quicken John's spirits, dissipating the strain between him and Lewey.

At the square, where this street like all the others in the town led, they encountered a small but important group. It included Faversham and his henchmen.

The two opponents, Lewey and Faversham, nodded with distant politeness, and the groups passed one another, going in opposite directions.

"He's giving his last speech at Town Hall," Noah said in a low voice. He and Lewey stopped and exchanged looks. John watched wonderingly, and with growing jealousy, the remarkable degree of understanding between these two. No word was needed, apparently; after a brief hesitation, Lewey shook his head. "It wouldn't be fair," he said.

Noah hesitated, then shrugged, smiling ruefully. "I suppose not," he said. "He's left you strictly alone. But it would have been a natural—it would have amounted to an open debate." He chuckled. "An open debate right now wouldn't give him a chance. Faversham can't say five words until he's memorized them. You'd have had him. You'd just go into the hall and start the ball rolling by asking a question."

Lewey smiled an acknowledgement. "True. But we don't want to win by such methods, Noah."

John sauntered along in silence, his indignation growing. Without a single word, with only a look, Lewey had understood Noah's idea and rejected it with the unapologetic casualness of one intimate to another.

It wasn't, John thought, that he begrudged Lewey friends: it was merely that he couldn't understand how Noah came to be accepted so easily while he

himself must be satisfied with a slow evolution of acquaintanceship to friendship to—perhaps, if Lewey deigned!—to intimacy.

That was another thing about Jews. It was ridiculous, in this day and age, but they still considered themselves the chosen people. *They* decided whom to bless with friendship. Strange he hadn't guessed the truth about Lewey simply from his autocratic behavior. Looking back it was all so clear.

They drifted to the drugstore, the social center of the town.

"Drinks are on me," Noah said grandly. "Cokes all around."

There were a few customers in the store, two girls and a little boy. The boy fell right to the business of drinking. The two girls, laughing, accepted their drinks and began a flirtation with the men. Lewey was easily the most attractive and soon both the girls were aiming their sallies at him. John drew Noah aside.

"The election looks like a sure thing," he said.

"No question about it," said Noah.

John sipped his drink. "Funny thing," he said. "I never knew Lewey was a Jew."

Noah looked at him sharply. "Didn't you?" he asked. He said no more. His very lack of questioning proved that it was no news to him.

John felt injured, abused, that such information should have been kept from him and given to Noah. It was as if Lewey didn't trust him. He felt as if he had been duped. That was duplicity, surely! And certainly all this secrecy and slyness was not the straightforward American way of behaving.

"It would be too bad," Noah said impressively, in a low voice, "if the news got out now, before election." He added contemptuously, "This town!—It wouldn't have been so bad, if he had let me tell it as I wanted to, in time enough so that his real worth and personality could influence them against their prejudice. But no—he insisted it was insignificant. It

didn't belong in politics. Now—he's made his last speech, and they wouldn't give him a chance."

Clearly, the matter had been discussed by Lewey with Noah, but not with him, who had been at least as active in the campaign.

The laughter of the girls and the cocky voices of the men made their conversation safe. Nevertheless, John felt uncomfortable at the thought that Lewey might have heard. He moved away still farther and Noah followed him.

"Above all," Noah said, "don't mention it to that rat Hoyt. It'd be all over town in an hour."

Lewey called to them. Another movie had been substituted at the theatre and the girls had consented to go. With Hoyt, who had of necessity to be included, the party was now six.

The girls paired off with Noah and Lewey and John found himself alone with Hoyt.

"They make good-looking couples, don't they?" Hoyt asked jealously. He clearly did not fancy being abandoned so casually.

"Lewey's a handsome man," John said. He wondered excitedly, How did I happen to be left here to talk to Hoyt? I

didn't try to make this opportunity. He was sure he had wanted to be one of the couples up ahead. It was entirely without his volition that this opportunity had arisen.

Opportunity! For what? He was making a fool of himself! He made a disparagingly little gesture with his hands, and Hoyt looked at him questioningly.

"You'd never think to look at him that Lewey's a Jew, would you?" John said.

Hoyt looked at John with an expectant smile on his face. He asked for no details. After a minute of silence he turned to watch Lewey and continued to smile.

When they reached the theatre John stood apart from the group which waited while Lewey bought the tickets. John could feel Noah's eyes on him, but he did not look up.

He wished he did not have to accept a ticket from Carl Lewey. He wished he had made some opportunity of paying his own way. From the chaos which had suddenly arisen in his mind he was conscious of one insistent emotion which made it hard for him to take anything from Lewey.

He hated Lewey.

"In Jewish history, the distinction between ordinary migrants and refugees is of little practical value. The Jews have not become the classic example of a migrant people because they have a special inclination for wandering; they have been driven from country to country either by actual violence or by fear of violence. Voluntary migration prompted mainly by economic motives is, among them, the rare exception."

No real distinction exists between economic and other reasons in Jewish migration. Jewish poverty has generally been due more to persecution than to normal economic causes. Hence, in most cases, it is impossible to state whether a Jew leaves his country for purely economic reasons or under the pressure of persecution."

THE JEWISH REFUGEE, by Arie Tartakower and Kurt R. Grossmann.

Wanted — God

By CARL GRABO

A CERTAIN RELUCTANCE seizes me, I find, when I take up a book written by a professional clergyman for lay readers. It springs from fear, the fear of disappointment. The writer is no doubt a worthy man, sincere, well meaning, and probably learned. Yet what he has to say will not, I anticipate, come home to me. He will deal with the problems of the day, he will be liberal and possessed of a social conscience. Yet he will not wholly speak my language, for his theological background, point of view, and vocabulary will be alien to me. I believe my reluctance characteristic of many of my generation who were brought up on the old-time religion and who, once emancipated from it, can never again regard religion without a certain distrust. We remember too well the trial of our emancipation and the long and painful effort which we underwent in acquiring a modern point of view.

In my youth even the most liberal churches were tainted with fundamentalism. Belief in miracles, the fear of hell and damnation, the clash of religion and science—these were still living issues. Churches lagged behind the advances of modern thought and in too many families there were cleavages between the older and younger generations. It is in the memory of this division that so many modern parents refuse to force their children to attend church. If Americans are godless, as is so often said, it is the fault of the churches which clung too long, and still cling, some of them, to forms of faith and a dark theology which no emancipated mind can tolerate. Better no religion at all than one which darkens

the life of the young believer with the fear of hell and an oppressive sense of personal guilt.

This is by way of preliminary to a comment on Rabbi Liebman's recent book entitled *Peace of Mind** which is superior to most books of its kind that I have read. The criticisms of it which I have to offer I shall reserve to a later page. Let me first briefly set down what Rabbi Liebman has to offer us in our distracted age with its need of healing counsel, its great need of faith in something, perhaps of God as defined in terms acceptable to the modern mind.

II

How great is our need for spiritual security Rabbi Liebman is well aware:

Modern man is treading a narrow defile that skirts an Inferno of such destruction as Dante could not envision nor dare depict. Stricken by psychic anxieties, cloven by emotional conflicts, beset by economic insecurities, assailed by political doubts and cynicisms, the plucked rooster, man is a peculiarly vulnerable fowl as he struts along the path of civilization. He has crowed a good deal in his time, rather bravely in spots. But now he begins to suspect that the axe of destiny is being sharpened for his neck.

What we seek is peace of mind, but, the writer asks, What right have we to peace of mind the world being what it is today? His reply is that we cannot reconstruct the world until we have reconstructed ourselves. "Personal unbalance never leads to social stability. And peace of mind is the indispensable prerequisite of individual and social balance."

**Peace of Mind*, by Joshua Loth Liebman. Simon and Schuster, New York. 1946. 203 pp. \$2.50.

To attain peace of mind we must look within, a difficult matter, and one which churches have endeavored to solve by their "examination of conscience." But this examination does not probe deeply enough. We need aid in the searching of our souls, and this aid is supplied by the techniques of psychoanalysis. Psychology must supplement theology. "Religion and psychiatry reconciled?" The writer asks. That is his aim. The two, he says, have the same goal and complementary technics.

Prophetic religion, for example, has always stressed the identity of men with one another, has based itself upon the universality of mankind, the common brotherhood of the race. Psychology today adds its voice to religion and shows man that there really is no uniqueness in the essential human problems that confront us all. Psychology proclaims that men are basically similar in their weaknesses and strengths. Our fears and worries may assume different shapes, but stripped of all their masquerades, the fears of men are quite identical: the fear of loneliness, rejection, inferiority, unmanageable anger, illness and death. Nor are men unique in the spiritual hunger which unites them even more than does physical hunger: the hunger for love, recognition, understanding, security, belongingness, and a satisfying communion with the wider horizon of the universe—that Power greater than man, God.

The two, religion and psychiatry, have the same essential ends but different technics. Rabbi Liebman is frank in his admission that religion must learn from psychiatry if it is to fulfil its spiritual function and aid sick and tortured souls to health and sanity. Religion did not probe deeply enough, beneficial though it has been. "Much religion," he says, "in the Western world remains on the child level." He says further, "Religion to this day confuses symptoms with causes and is too easily satisfied with surface cures." The religion of the future "will be able not merely to describe the good life and its great goals but also to implement that life with indispensable means."

The crux of the conflict between religion and the modern mind has been the

insistence of religion upon man's wickedness. Too seldom has religion been the healer of man's spiritual ills. It has been the stern judge of his sins, demanding penance, encouraging remorse, inculcating the doctrine of original sin. Such a religion darkened men's lives until in great numbers they threw off the intolerable burden. Deep in their hearts they knew themselves to be better than they were judged to be. Not penance and remorse was their need but encouragement to turn their backs upon the past and realize their better selves. Religion too seldom aided them to do so.

The greatest contribution of psychiatry to our release from the burden of sin, self-hate, and morbid depression is its revelation that we are not single selves but a complex of personalities, of evil desires, and noble aspirations, of loves and hates, and that it is our task to impose law and order upon our internecine strife and so to integrate ourselves. This requires the utmost fearlessness in facing ourselves as we are and not averting our eyes from evil desires. Our thoughts are not deeds. We need not quail at a cruel or murderous desire. Everyone has such at times. But we can ignore it and need not express it in action. Merely to acknowledge it, is to disarm it and render it innocuous.

Many of us know these truths through life's teachings and have learned to practice psycho-therapy upon ourselves. Yet there are often causes of mental illness too deep for our probing which ask the aid of the psychiatrist or the spiritual healer versed in the techniques of psychiatry for their discovery and the sanative aid of exposure.

Honest facing of the self, then, is primary and with it the good sense to forego remorse and self-hate. It is what we make of ourselves that counts, an endless struggle to attain mastery and with it peace of mind. Secondary thereto is the free and honest expression of emotion. When

we suppress emotion the force unexpended causes all manner of ills within us. It is the business of the psychiatrist to free these forces and let them expend themselves harmlessly in words. But it is something we should learn to do for ourselves in the interest of our own spiritual health.

Rabbi Liebman expatiates on these and kindred themes, citing case histories from psychiatry and his own experience. The reader is convinced that the adoption by religion of the technics and known experience of psychiatry is practical and wise. What then of the place of religion? If psychiatry can do so much, what need of religion?

III

"The humble acknowledgment that all peace proceeds from God, and that to find it we must find Him, has been the sum of man's wisdom from time immemorial." So Rabbi Liebman begins the discussion of that part of his theme which has to do with Divinity. He declares also "that vast numbers of modern men are unable to affirm Divinity" and seeks the reasons for their failure." Atheism at bottom means the inability of a man to utter an all-embracing 'yea' to existence." In some it is due to an obsession with the pain and evil of human life, the existence of which seems to refute belief in an all-loving all-powerful Deity. But the denial of God, in the author's belief, is seldom due to reason and more often to "emotional conflict and disturbed human relationships in the early years of life." The author then characterizes various types of unbelievers and finds for each an explanation in the unfortunate experiences of childhood. In many the conception of Deity is infantile in character, and having never developed to the level of adult needs remains forever inadequate.

Rabbi Liebman then, rightly, gives his own conception of God and recounts the pain and doubt incident to his discovery of a God adequate to his needs. In child-

hood he shared "the usual picture of Divinity—a daguerreotype, as it were, of my grandfather—a heavenly replica of an old, bearded, patriarchal figure." In his spiritual growth the author had necessarily to reject so childish a notion and develop one more adequate. There was "a time when I thought that man was enough and that humanism was the answer . . . Without faith that our human intelligence and haunting human conscience are a reflection of a greater intelligence and a vaster creative power, the key to the cipher is lost and the episode of mankind on earth becomes a hidden code—a meaningless jumble of vowels and consonants."

How then can the question of evil and suffering be answered, if we must believe in an all-righteous and all-powerful God. "Only within recent years," says the author, "have I begun to discover a pathway to God that is intellectually satisfying to my own wrestling spirit." Meditation upon the teaching of the prophets led him to the belief that "God is not omnipotent—that he, too, is limited." This limitation is defined "by the very nature of the world He created." God is, in short, governed by the laws of the universe which he laid down. These he may not violate. "Why did not God make man incapable of doing wrong? If God had chosen to do this, the human race would now be a species of moral marionettes, dangling from his finger tips. Man would have been deprived of his noblest faculty: the power to choose right instead of wrong."

"If we really want individuality and freedom for ourselves, we dare not ask God to nullify both by making it impossible for us to commit evil." It remains, then, with man freely to choose his course with the powers God has given him. Man is a free agent. But, says our author, "God must be filled with sorrow as He sees how the human race has misused its freedom of choice and how it has violated His moral laws." We need today "a new conception of revelation . . .

that we come to a *reconstructed* God idea." One definition of this is that "God is the trait of goodness in the universe, the goal quality in life, the presence of purpose in the nucleus of the world."

It is from the "democratic experience and culture," Rabbi Liebman conceives, that we can learn "to look upon God as the Power who needs our collaboration, and who looks to men to be His mature partners in the developing evolution of a better world. I am making the prophecy that *it will be from the democratic experience of our century that mankind will first learn its true dignity as independent and necessary partners of God.*" In the new revelation now unfolding "We can really begin to think of ourselves as *responsible co-workers with God.*"

IV

Is it religion itself that is dying in our time or merely religious institutionalism? Half of the people of the United States profess no religious affiliation and of the nominal Christians how many are merely followers of tradition and convention? True it is that many of the finest natures, those who do most for humanity, are adherents of no church and are often professed agnostics. Spiritual experience and spiritual satisfactions may be found elsewhere than in the church. Yet if the various churches, as seems to be the case, are fast losing their hold upon the more intelligent and educated spirits of our time it is an unfortunate thing, for the church has both tradition and organization and it will not be easily replaced.

Yet both tradition and organization are in themselves inimical to change, and the church, like all other human institutions, must adapt itself to the times and man's changed conception of his place in the universe. We know more about ourselves and the world in which we live than once. Has the church kept pace with this growth of knowledge? Clearly it has not.

It changes too slowly. There is an intellectual lag which is fatal to its leadership among informed and intelligent people. Organized religion has, indeed, often opposed the growth and spread of knowledge by which it would most benefit.

It is therefore to the credit of Rabbi Liebman that he welcomes the aid of modern psychiatry to religion. Common sense approves the remedial technics which psychiatry has discovered. We know from our own and often painful experience that the integration of personality is a difficult thing. We learn too late and too imperfectly the use of our own best powers. And often we do not learn at all how to forgive our sins and live more useful and happier lives than when burdened with a sense of shame and remorse.

Religion, religion as an institution, will I fear only tardily accept the aid of psychiatry as does Rabbi Liebman. And does not Rabbi Liebman himself lag in his concept and definition of Deity? Is not one of his God concepts—for there are two—that of the loving father, a return to infantilism such as he deplors? God the loving father is surely a vast advance upon Jehovah God of battles, a jealous God, mighty in wrath and all the rest of it. The emancipated mind can have no truck with such a Deity. Nor, if it is strong and clear, and like Rabbi Liebman acquainted with anthropology and psychiatry, should it have need of the fatherly concept, relic of tribal beliefs in the strength, wisdom, and kindness of the Old Man.

Rabbi Liebman has, indeed, two concepts of God and these are incompatible one with the other. God the all-wise, all-powerful, and all-loving creates a work governed by laws which he will not himself violate. Into this world he places man, made in the image of God and with freedom to choose between good and evil. Man seems on the whole to have made rather a mess of things and Rabbi Lieb-

man conceives God as looking sorrowfully upon his creation which has proved so unsatisfactory and lamenting the pain, evil, and cruelty of earth. Were God all-wise and all-powerful he must have foreseen the consequences which he now deplores, and, foreseeing, have devised his creation along different lines.

The second concept of Deity is radically different. In this God is not omnipotent. He is the constructive principle of the universe, the force of creative love which strives to mold a world after the heart's desire. In this effort he needs the aid of man, and in our love for God, the good creative principle of the universe, we work with him to the desired end, which is both His and ours. This is a much more mature conception of God than the one first advanced and incompatible with it. Only by obscure theological casuistry can God be both omnipotent and benevolent. If we must choose between these qualities, as Plato remarked, then we must choose the all-loving deity, one not wholly able to overcome evil, but struggling to do so, a God that is, who is not omnipotent. But you cannot have it both ways as Rabbi Lieberman attempts to do. Institutional religion will lose its hold on the modern mind to the degree in which it clings to concepts now outworn.

V

The neo-Platonic philosophers in their wisdom spoke of the One, deploring the term God in that it likened the deity to a person, and which therefore limited the One, who should be the sum of all absolutes, the Good, the True, and the Beautiful. The Christian Church has personified God, the Father, and likewise in its doctrine of the Trinity has personified the triune abstractions of the One, the mysterious source of all energy and life, the mind which formulates ideas, and the outgrowing creative will which realizes the ideas of the One in the uni-

verse of the actual. Religion no doubt thought in this personification to make the idea of Deity more tangible and real but it succeeded only making it more incomprehensible.

If by God we mean some unifying concept which links human aspirations with the creative drive of the universe, we would best rid the term God of all personal associations, whether of fatherhood or brotherhood. The "something not ourselves which makes for righteousness" of Matthew Arnold's definition is sufficiently depersonalized but fails in one important particular. This force which makes for righteousness is in ourselves, we are part of it, and in that kinship and closeness lies the emotional and spiritual warmth which distinguishes religion from science. Religion should translate knowledge into feeling, for only in feeling lies the emotional drive needed to transform what we know into what we would do and be. We know many things which would transform our lives individually, socially, and internationally but we lack the emotional power and the will to put them into practice. This it is the function of religion to provide.

This is indeed a generation which cries out for God, if by God we mean an ardent spiritual purpose which will unite us all in a brotherhood for our common desire, which is to realize justice and equality and happiness for all human beings. Concepts and definitions of God must forever change in a changing world. The whole recorded history of man is a record of such changes, from devil worship, to the worship of Jehovah, to the worship of the One of Platonism. Religion too tardily follows the patterns of change and fails to keep pace with the advances of human knowledge. Therefore it retains its hold only upon the unthinking or upon those who, weary of doubt and struggle, sink into the arms of the Church and put the burden of theological speculation upon it.

Failure to think will not serve in a world so desperately in need of thought

as ours. Surrender of the will to think because we cannot find an answer adequate is desertion in the heat of battle. Peace of mind which is won by surrender is pusillanimous. Perhaps no enduring peace of mind is possible to man. But

that he can clarify his purposes and work more zestfully for the common good than he now does is certain. In this, religion, divorcing itself from theology, could and should play the leading role. It does not do so now.

ANTI - CLIMAX

By HAROLD APPLEBAUM

It could be peace betrayed us after all.
In this historic tumult not a man
Remains of all the leaders who could call
Upon his people and be heard, no plan
So well-contrived that magnitude of gain
Could not confuse its end, nor any race
Emerge so rational and wholly sane
That it could balance all the world's disgrace.

For now, with Roosevelt dead and Stalin ill
And Churchill loud with rancor and regrets,
The lesser leaders with their lesser skill
Enforce their status with atomic threats,
Perhaps to lose, before the year is through,
The dream, the dreaming and the dreamers too!

Just Folks

By HARRY SALPETER

We have the right to live and to survive in normal conditions. We are as good as anybody else or as bad as anybody else.

—CHAIM WEIZMANN, March 8, 1946, testifying in Jerusalem before the Anglo-American Committee of Inquiry on Palestine.

MR. WEIZMANN was talking about Jews, who also are members of the human race. In the heat and stress of partisanship, of philo-Semitism and anti-Semitism, this simple fact is sometimes forgotten. So much of the time the Jew is either accused or defended that we fall naturally into the error of regarding him not as a normal commonplace member of the human race, but as a very special case, the focus of various kinds of passions.

If the jury finds him guilty without extenuating circumstances, he will be given a stiff jail sentence. He may go free on a technicality or because the jury is divided, but he will never be able to escape the suspicion of crime *because he has had to defend himself*. The social worker and the psychiatrist may be called upon to explain the Jew, which shows how subtle must be the defense which he requires. It will do the Jew almost as little good to be found innocent as guilty; in the first case, he does not become restored to his place in human society but is a permanent suspect who got away with it that time; in the second case, he is not a frail, erring mortal, but just not clever enough, or too clever, for his own good.

The fact that six million Jewish civilians (including women, children and old

men) were slaughtered in Europe for no offense other than that of being Jews does not provide the living Jew anywhere with a single scapegoat; on the contrary, it puts him more clearly on the defensive, for why should anyone (yes, even the psychopathic Hitler) destroy six million Jews if he did not have some reason for it. The six million corpses are forced into the awkward posture of standing up as witnesses *against* the Jewish people—the survivors as well as themselves.

We Jews have a heritage and a mission, about which any Christian clergyman with an uneasy conscience about the manner in which the Star of David has been persecuted by the Cross of Jesus will be glad to expatiate on at least one Sunday during the year. But the heritage seems to include a curse, and because of the curse we are often tempted to disclaim the heritage, except that the curse sticks to us even after we have lost the heritage. For thousands of years Jews have regarded with horror and loathing the deed of their might-have-been ancestor Esau, who sold his birthright for a mess of pottage, but Esau is far less blameworthy than the thousands who, with less reason, have fled the Jewish community to escape the curse residing in the heritage. But the mere fact that they seek escape, either for themselves or for their children, only shows that they are not certain to find peace in their denial. Peace can come only to that future generation which will not know, even as a mouldering skeleton in the closet, the blessing or the curse from the touch of which they were spared.

So we are the chosen people, are we? There are times when we wish we had not been chosen, and that no such claim ever had been made, for even the favorite child must become impatient with the birthright which singles him out for chastisement by the parent and persecution by brothers, sisters, and cousins. There are many of us who would prefer to be just people, selected for no other purpose than to live happy, simple, obscure, commonplace, individually fulfilled lives. We hate to have to go on living as symbols rather than as human beings. We have been told that the Jew is the leaven in the bread of civilization and culture, but we would prefer to be the bread. In so many ways, in so many places, at so many times, to be a Jew is to be a compensation for an inferiority complex. Against the Jew who preens himself upon the literature, the music, the art, the science and the law which his people has produced and fostered, is the Jew who would prefer not to be noticed. On his behalf I speak.

And he says: Don't regard us as monstrosities or curiosities. We also strike an average. We don't all live at the river bottom slums or in the hilltop mansions. We are not all one thing, or one quality. We have our share of good and evil, of the commonplace and the exceptional. We have our geniuses and we have our morons. We are not a peculiar people, in the sense of sharing a common physical or psychic brand, in spite of what our apologists and professional spokesmen may say. We have passed into civilization, and it is absurd to claim that only we created its lasting values. Some of our people sit in the high places and others are in jails and asylums—just like any other racial or national group. We are not all tax evaders and we are not all public charges. Some of us are charitable and generous; others, tight-fisted and mean. We don't all live in heaps in the city. We, too, love Nature and a life

based on the soil and the procession of the seasons.

Some of us, he continues, go to the synagogue, more or less regularly, and others send their children to church schools. We have atheists, too, who pour into atheism the passion that their grandfathers gave to the study of the Talmud. There are even anti-Semites among us, unfortunately. Some of us are labor leaders as you may have noticed, and others wax prosperous on the labor and rentals of others and on financial manipulations. Some of us are merchants who have great skill, and profit, in buying cheap and selling dear, while there are others among us who are inept dreamers whose chief problem is not to slip into the status of "relief clients."

We speak many languages and belong to different parties and agree upon nothing except the right to disagree. Many of us do not understand one another, not because of language difficulties, but because we do not live and think from a common premise; the common lament of Jewish leadership is the lack of unity in thought and program and objective among us. The Jewish communist is a communist and the Jewish capitalist is a capitalist. There are Jews who can think only of Number One, the main chance and "What do I get out of it?" and there are others who are wide-eyed to correct injustice wherever they may hear of it, at whatever cost to their own children. We have heroes and cowards, saints and Judases. We have health and we have sickness; sturdy butchers and teamsters, and febrile tuberculars.

We are tired of being regarded as unusual either in a favorable or unfavorable light. We are tired of being battered between the exaggerated claims of our defenders and the wild slanders of our enemies. We want to be as integral a part of the landscape and of the human climate as our non-Jewish fellow-citizens in whose midst we conduct our business,

follow our vocations and live our lives. We don't want to have to make an effort to be other than ourselves, but we do not believe that we are so markedly different from you, the non-Jew, that we stick out like sore thumbs on any hand. We don't want to intrude on your lives, but you need not force us into moral segregation, to mention no other kind, by pointing out our variations from the norm. We are different only in the sense of a not so recently transplanted tree, which may be temporarily noticeable but eventually becomes habituated to, and part of, the landscape.

We don't want to be considered either shrewder or duller than you, more brilliant or more stupid, funnier or sadder, luckier or more unfortunate, more energetic or lazier, more offensive or more

attractive, more learned or more illiterate, more the tradesman or more the genius, quicker or slower, and so forth, because we are all of these things, and more, and we do not want to be frozen into any cliché, stereotype, or Procrustes bed. We just want to be people and we, too, want to have a little peace. You go on talking about us as if we were *not* people, which makes most of us much more impatient with you than we can ever make you by our existence.

Accept us as people because that is what we are. If we amuse or irritate you, serve you or fail to serve you, we do so as people, not as Jews. We are no better and no worse; if we have characteristics unlike yours they are the characteristics not of biologic sports, but of people. We Jews are part of "us"; we are not "they."

"Attacks have likewise been made upon the Jewish people who have crowded to our shores. The spirit of intolerance has been especially active as to them. At this hour a man possessed of a mighty fortune, yet so illiterate and ignorant that he does not know the history of our country, is instigating a propaganda against the people; but the Jew who came here, the victim of persecution and poverty, has nevertheless made his way in every avocation of life. At the bar and on the bench, in medicine, in art, in industry, in finance and science he has taken a high and honorable place. Those who would proscribe him are merely the advocates of medieval intolerance."

SENATOR JAMES A. REED, in 1921, when the Senate had under consideration H. R. 14461, to provide for the temporary suspension of immigration, and for other purposes.

PAC and Race Relations

By EDWARD WAHL

LABOR'S VENTURES into national politics have always aroused an hysterical terror in politicians and the moneyed interests behind them. Any true campaigning by unions has met with cries of "communism" and rumors of "imminent revolution". In general, the Gompers' policy of the AFL was a rather tame one and never felt the full bitterness of the vested interests. The I. W. W. philosophy on the other hand, was so frankly revolutionary that the organization met with physical violence, its offices were wrecked by middle class vigilantes and, in quite a number of cases, its leaders were legally or illegally murdered. Thereafter, he who departed from the wan AFL line was looked upon as a wild-eyed radical.

It took the national election of 1944, however, to bring the full fury of an entire national political machine down upon labor and coincidentally, upon the minority groups. Ruthless, utterly irresponsible, the overall strategy of the Dewey campaign was the most dangerous ever carried out by a candidate of major stature.

The struggle to unseat President Roosevelt was uncertain from the first; candidate Dewey was notable for his youth and political indecision on almost all the major issues. Measured against the enormous prestige of the historic FDR it was obvious that he could not challenge him on ability, intelligence, or experience. He was sure to be a dud. In addition the depression shadow of Herbert Hoover loomed over the young Governor in dark and bitter relief. Obviously the GOP was pressed to find new issues.

Whether Governor Dewey himself was

responsible for the attack on PAC, Hillman and the minorities I do not know; yet he must be held accountable for it. The strategy must have been 'cleared' with him and he made no move to stop the newspaper chorus, even chiming in toward the close of the campaign with an ambiguous and hedging plea for tolerance. He permitted the label of alien to be pinned on the chairman of the Political Action Committee; it was his Party that rediscovered the Communist menace at a time when the CP was its most innocuous self and drew it into the fray complete with beard, hook nose, and bomb. Were the assertions of his co-workers to be accepted, six million members of the CIO, war workers largely, were enemies of the country for which they were working and fighting. Indeed, the implications of the campaign were that only traitors, aliens, and Jews would back the incumbent President.

Sidney Hillman was one of the most intelligent leaders in the CIO. At the time he was under attack, he had several years of government service behind him as well as two decades of presiding over a stable reputable union. Far from being a Communist, Hillman had long ago purged that kind of opposition from the Amalgamated Clothing Workers and had been a target of the *Daily Worker* as frequently as John L. Lewis and over a much longer period of time. PAC had been largely Hillman's idea and it is a safe bet that few of the CIO leaders foresaw the strength and influence of the committee when they gave Hillman the go-ahead signal in 1943.

CIO was born with a consciousness of

politics. It emerged during the Roosevelt administration to tap a reservoir of workers demanding representation, representation that formerly had been barred them by injunctions, strike hindrances, and other shackles. Once these were removed, first by NRA and later by the constitutional Wagner Act, the union grew apace. In some cases union membership increased ten fold in one year. And immediately, the impressive gains were threatened in Congress and the Supreme Court by tests and attempted revisions to the Wagner Act. Union leaders had to fight both economically and politically those first years.

Independent political action, third party action, was probably the most logical tactic for the organization. On one side, in CIO's early years, was the Republican Party, still ruled by a profound faith in 'normalcy'. On the other was the party of Hague, Pendergast, and Kelly and the southern wing, which accepted the liberalism of Roosevelt because it was popular and got votes, but ruled out unionism and racial tolerance in its own domains with a heavy and ruthless hand.

In 1940, CIO had its own political reckoning and its founder and leader undertook a semi-voluntary exile rather than support Roosevelt. For the others, Murray, Hillman, and the rest, there could be only one position commensurate with the difficult crises the country faced: Re-elect the President. With Lewis gone, Labor's Non-Partisan League foundered and was replaced in spots with an inter-union group of AFL and CIO. Never too powerful, lacking the drive of an integrated program, the groups languished until Hillman instituted the PAC.

PAC's success in the primaries of 1944 was startling although in all likelihood overestimated. The smooth running machinery of the new group, its shrewd and slick literature, its concept of votes on the basis of record and program, threw a scare into the Republicans, a scare so profound they were willing to raise prej-

udices, threats, and rumors, which if widely credited, would have done severe damage to the United States at war.

With anti-semitism near a peak in this country, they began a devilishly clever campaign to show the PAC as both Jewish and alien, and the further step of confusing Jewry with Communism. Life magazine, respectable and widely circulated, felt it necessary to editorialize on 'foreign' labor leaders and went to great pains to present the pertinent information that Mrs. Hillman's maiden name was grotesquely Jewish.

By their assaults on PAC, Dewey and his adherents tried to frighten foreign born citizens and prevent them from voting. They revived an American version of the Aryan myth. They repeated the insidious rumors that charged international Jewry with responsibility for the war. PAC fought the rumors.

PAC managed to prove that candidate Truman was neither a Klansman nor a Jew nor part Negro, as was asserted and later carried by one of the wire services. The Political Action Committee found itself with the double job of assisting in the election of a President and allaying the race feeling caused by their candidate's opponents, neither an easy task. One of the first publications of the youthful group took up the latter problem in a beautiful pamphlet entitled "This Is Your America". The collection of photographs and text, more on the order of a Bourke-White book than a political tract, publicized the notion of an America for all its inhabitants regardless of creeds or origins, and not one solely for Republican voters.

The struggle was so violent and the implications of a Dewey victory so deadly, that PAC spent its adolescence and maturity in a few brief months. Its victory in the 1944 election was a triumph that surpassed the usual significance of partisan politics. To use a well worn phrase, it was a win for the American way of life.

PAC weathered the campaign without resorting overly much to the creation of separate divisions and separate appeals to specific groups. PAC propaganda was reprinted in several languages for use in certain areas, but the only other breakdown was among the Negro voters. To be sure, the committee was somewhat self conscious about the Negro division, but the leap in registrations and votes indicated that the job was necessary and that many citizens had been brought to the polls for the first time.

PAC operates on two major theses. The first is that what is good for the nation as a whole, is of necessity beneficial to labor in even greater degree. The second, which is the secret of PAC's ability and success in the grass roots, is a firm belief that when the average worker comprehends the election issues and digests the records of the candidates, he will vote for the better man without being forced. It is the principle of enlightened self interest. It is the principle with which the CIO has fought and outlawed discrimination in its local unions.

Race prejudice is barred from the CIO and its exclusion explained on this basis: A union can be strong only if it encompasses all those in a common unit. If any person or group is excluded, that person is potentially scab. He can be used to depress wages, threaten working conditions, smash the union in fact. If the union is to be strong, united, and a successful bargaining agent, it must speak for all with the same interests. PAC has merely re-applied CIO's economic rule of thumb to the more complex issues of politics and made it just as simple and just as convincing.

Indeed, the vicious blasts of 1944 in their own way cut down much of the latent anti-semitism in the factories and hushed up the purveyors of racial and religious hatred. It was not a popular attitude when the same persons slurring the Jews and foreign born were using the CIO as the same target.

Several charges were levelled against PAC at that time which were completely untrue and absolutely unbased. No worker, throughout the country, not one, was ordered to contribute to PAC; and not one worker felt the economic pressure of the union or was ordered to vote in a certain manner. Without exception no force, physical, social, or economic, was applied to those members who disagreed with the PAC. Even dissident locals were not disturbed.

Dangerous as were the attacks of 1944, even worse were those that came to the fore in 1945 in Detroit when Richard Frankenstein, officer of the United Auto Workers, CIO, ran for Mayor in the primary against the incumbent, Edward Jeffries. Mayor Jeffries had played a role in the Detroit race riot that was neither intelligent nor capable. As a result, Negro voters were solidly against him. Jeffries seized on this as evidence of a Negro plot to take over the city. The following is quoted from Irving Richter, National UAW Legislative Representative, as it appeared in the PAC News-Service of January 4, 1946:

In the white neighborhoods, a great volume of literature directed against the Negro was mailed and distributed door to door. Millions of little cards were circulated throughout the white areas of the city similar to this one:

NEGROES CAN LIVE
ANYWHERE IN ANY AREA—
ANY SECTION—OF DETROIT
WITH FRANKENSTEIN MAYOR
NEGROES—DO YOUR DUTY
NOVEMBER

But the opponents of Frankenstein were not content with the effect of this. They added another group to their list. Mr. Richter again:

While there is no evidence (written) of an organized whispering campaign throughout Detroit the word was passed that Frankenstein was Jewish. Although Frankenstein's literature and his speeches had cited the fact that he and his family were life-long members of the Episcopal Church, the canard was still spread. The opposition played both sides of the fence to

corral the votes. As they whipped up anti-semitic feeling by whispering about Frankenstein's Jewish background, Jewish sections, through special community newspapers printed in Yiddish, were warned that Frankenstein was German and anti-semitic.

And this:

Early in the Detroit campaign, the Detroit Council of Churches asked all candidates to refrain from stirring up racial and religious issues. According to T. T. Brumbaugh, Council official, Mayor Jeffries is the only candidate who did not reply to the request.

This is the sort of thing PAC has undertaken to fight.

Like its parent organization, the Political Action Committee recognizes the problem of race relations as tied-in with basic economic and social problems. The organization understands that racial conflict, discrimination, and prejudice, develop chiefly from insecurity and one or another form of maladjustment. This the leaders intend to ameliorate by carrying on a joint attack upon prejudice and upon its roots in other problems.

On the educational side, the group has to do remedial work rather than that of establishing attitudes, for it does not reach the majority of its members until their minds are formed and the patterns of prejudice already instilled by the grade school and the influence of parents. It is far more difficult to unlearn and then relearn than to be taught correctly in the first instance. Consequently an educational program alone would not bring results.

PAC is outstanding in its fight for a permanent and federal Fair Employment Practice Law. This, it is true, has long been under fire, even occasionally by its supporters, as insufficient, difficult to enforce, and primarily legalistic. Like prohibition, they say it is unpopular and will go unheeded. PAC disavows this contention and believes it a law sorely needed. And, in fact, if it is carried out as well as the two state laws now in force, those of New York and New Jersey, it will educate as it enforces.

A word about New Jersey. The FEPC law passed in this state was conceded to be a weak one and PAC, which was in the forefront of the legislative battle, supported a similar but more potent measure. The former was passed as a compromise and went into force in the summer of 1945. Not only has it discouraged discrimination in employment but the publicity accorded it, the pressures developed in its behalf, caused a wholesale revision in New Jersey's educational set-up. Jim Crow schooling in Trenton was removed. A new curriculum, pointed directly at the problem of race relations and making national, racial, and religious differences matters of pride, was instituted throughout the state. Lesson plans, assembly programs, and the like have been carefully slanted toward the goal of eradicating discrimination. It is easy to comprehend PAC's enthusiasm for the national law and its potential effectiveness.

FEPC is all very well but, as PAC sees it, it does not get to the bottom of the hiring problem. As long as unemployment is relatively slight, a law of this type is efficient and enforceable. But think of a flooded labor market with ten, twenty, one hundred persons competing for a single job. The law would be unworkable. Worse, job antagonisms between groups, based upon their competition for the few jobs, would certainly develop. Add the psychological insecurity of being unable to clothe and feed a family, the fear of landlord, of loan shark, of melting savings. Then you have the proper basis for a furious anti-semitism, a bitter anti-Negro fever, a hate-one, hate-all situation that shrieks for a new fuehrer.

Or look, as PAC does, at the housing situation. Overcrowding, family tensions, or the alternative of homelessness, are insecurities that cry out for justification. It is difficult to blame Congress or the contractors or even labor for your own lack of an apartment, for they are imaginary and far away figures. How much

simpler it is to turn against the Jew who lives in his own home just down the street. How much easier to talk glibly of 'lowering property values' while he lives in the house he was lucky enough to get. How easy to talk of the 'smart Jewboys' who always get what they want. And don't forget for a moment the hordes that turned out for Hamilton Fish or Father Coughlin's Hooper rating.

So PAC sees these problems: Jobs for all, housing, public education, medical care, financial security for all, as roots of the alluring anti-semitism. The fight the organization wages is twofold: to strike at the roots and to re-orient the part of the flower already above the ground. On both levels PAC has had more concrete success than any comparable organization.

PAC's major display of strength was in 1944. But in that election it supported a man whose personal popularity was intense, who was a Freudian image of father to millions of his countrymen. What now? The question is: Can PAC go it alone?

PAC's ties with the Democratic Party, never very strong, are quite loose now. There is considerable speculation as to 1948 and it is possible that the Committee would lend its support to a Republican of the stature of Commander Stassen or Senator Saltonstall. Governor Dewey's record, and the forces in the GOP with whom he has collaborated, are taboo, primarily because of Dewey's record in race relations which has not cleared even with the passage of his FEPC bill and secondly, because of the 18th century social legislation that wing espouses.

The coming Congressional elections will be the tip-off to PAC's power and, in a sense, to the future of this country. PAC has represented the best of this country, the thoughtful calm section, above partisanship in politics, devoted to increasing the general well being of the majority of the population.

There is no other solution to minorities problems save support of PAC and similar groups or those which follow it. The bogeys of communism, of alienism, of revolutionary intent, are idiotic. PAC leaders believe in 'free enterprise' or, as they call it, regulated capitalism. And certainly, the great majority of PAC officers, on all levels, do not believe that Russian Communism offers a solution to the problems before America.

PAC is a purely American manifestation, product of a labor movement that was long puerile and scrawny. The power of PAC is not only an indication of labor's coming-of-age, but also of America's maturity.

Whether it can continue its success and its program, remains to be seen. It will not show the strength of 1944, that is certain. But unless it emerges from the coming trials with some degree of victory, I am afraid we are in for a very bad time in this country.

PAC found a channel and a direction for liberals and gave them a means through which to fight. Thus liberalism stands or falls as an active force, with the coming elections.

"ARE YOU REGISTERED?" PAC would ask.

Atonement Day

By JUDAH M. TURKAT

And I have come in hope again
Before the round of the religious year
I feel and come in mournful pain
With bowed head and trembling tear
Because the sound of the ram's horn
Is now ringing in my ear.

I come because I know
I am in urgent need of grace;
That evil shall not grow
And so be carved into my face
I recognize the voice
And holiness of the place.

The horn strikes fear into the unicorn
The whale, the mole, the pine tree and the corn
There is good reason to rejoice
In existence of the voice
And freedom of the choice
Of time and place to plead for grace.

II

God the year has come and gone
Quicker than a rolling wave
Flattening upon the sand
Where shored eternity stands firmer than a rock.

O God
I hung my flute upon the wall
And took with me my violin
Body of its precious wood
Heart resounding timber
I play the plaintive violin
And listen to the wailing wind.

O God
The years have carried away gold
And are returning for the silver
I shall remain then with my fear
And music frozen into pearls.

O God
All the years that ever vanished
Shall by Time be soon replenished
To the full and even more
By new years still rolling to the shore
Pouring through the window and the door
But the ones that were and now are gone
Left us fear alone
On a hand yet clutching at the air
And a life but hanging on a hair.

O God

How shall we the shame redeem
And fulfil the dreamed esteem
How step to the lovely face
That the years efface
How cure the fear that is not here
But is the shadow of a spear.

There is no now, there is no ever
There is no foolish, there is no clever
But a hunger great and small devouring our soul.

Thou God hast made it all.

III

Who gave light for Orion,
And horns to the Moon,
Who made the waves in raging seas
Flash the grey and blue colors of the silver fox
God only you.

God let the voice in the garden walking
Between the fig tree and the pomegranate
Forgive the sin of Adam's kin
Reopen Eden
Speak the word and sheath the sword
Erase the mark from Cain's brow
Restore speech to the rock
And music to the flower.

IV

Father of mysteries
Seen and unseen
Face of the Universe
Finite and curved
Eyes of Heaven
Moving and still
Wrapped in darkness
Emitting light
Sword of flame
Tamed and untamed
Voice of the mountain
Heard and unheard
Waters of the ocean
Rising and falling
Lilies of the valley
Orange and white
Tears from the God
Of vengeance and love
In Thee the Beginning
In Thee the End.

Upon my soul, upon my heart
Upon my word, upon my plea
Full of anguish, agony
For the bitter tears in sleep
And the shame we ever reap
In the hours half awake
O God
Let Thy Hand be full of ease.

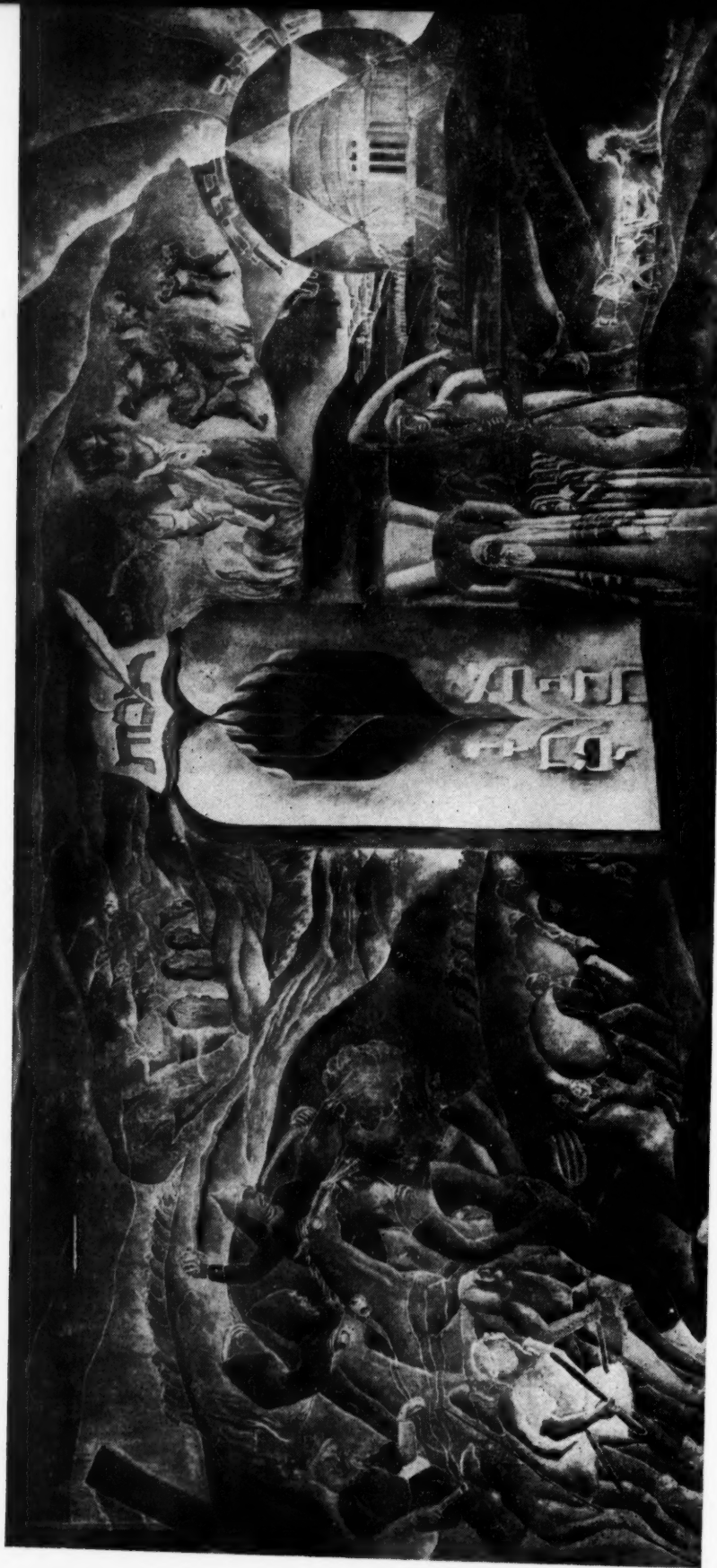
O God
May the prayer I offer
In the heat of my devotion
Be full of honesty
And free of all doubt in devotion
And the terror of all error
Or of reason absent for a season
Returning with her reign of pain
O God
Let not my prayer be vain.

V

God three wise men in a desert tent
Talked to the foxes and listened to the wind
And meditated in the shade of the palm tree
On the all embracing purpose
The reason for the spoken word
And the silence of the rocks
By what men live
And by what men die.
They spread the white of day on the desert sand
And with ruler in hand and with measuring rod
Divided the light into two equal squares
And the third took the black of the night
And I cry unto Thee from the black of the night
And from the white squares of the day
Till the brown of my eyes
And the red of my heart
Wash the yellow and black sins away.

VI

And so the round of the year was here
And gone. Gone too the pain and the fear
The bowed head and trembling tear
For vanished and the coming year.
Balancing between desire and regret
On this holy day of forgive and forget
God let Thy Voice be full of mirth
To cheer the sighing soul and wailing heart
And the wise men with their foolish dreams
Of talking rocks and singing trees,
In the silent mountains
Swaying trees and singing fountains
The humble act of grace
The kind word and the smiling face.



"FROM JEWISH HISTORY"
(Courtesy Maurice A. Smoler)

By A. RAYMOND KATZ

NEW YORK NOTES

By VERO

THIS REVIEWER happened to be one of the lucky journalists to welcome the first batch of Jewish refugees to arrive here after V-E Day. He will not forget that meeting with about 800 survivors of Belzen, Dachau, and other horror camps. For they came from a country "from whose bourn no traveller returns," they had spent four, five, or six years in various concentration camps, had jumped out of "death trains," hidden in woods or cellars, or joined partisan groups. Miss R. G., for instance, was forced by the Nazis to watch her sister hanged—later she struck back by aiding in the blowing-up of a power plant at a crematorium; the explosion killed twenty Nazis. Miss E. Y., an opera singer, was seized by the Nazis and put in front of a firing squad. Wishing to die with the Lord's name on her lips, she started singing *Eli, Eli*. The firing squad put down their rifles and when she finished, the SS officer in charge asked her to sing *Ave Maria*. She did, and then was ordered back to barracks. Dr. I. A., a physician, hid his Jewish identity under a forged Catholic certificate. In December, 1943, when American bombers appeared over Leipzig, he signalled the enemy planes under the very noses of the SS! I was particularly moved by the story of M. F. who is now 17. He has "lived" in concentration camps since he was 9. Except for the names of his parents, who were butchered by the Nazis, and of an aunt believed to be living somewhere in the United States, starvation and torture have blotted out all knowledge of his early past. The boy does not

even recall in what country he was born. Yet he remembers clearly how in one concentration camp inmates were thrown to fierce dogs who tore them to pieces. M. weighed only 65 pounds at the time of his liberation. "I didn't have a chance to grow big," he apologized.

Yet the reader must not think for a minute that these new arrivals have become half savage under the burden of their frightful experiences, morose, pessimistic, or cynical. What I saw coming down from the *Marine Flasher* turned out to be clean, orderly, respectable-looking people, not inferior to any other group that landed on these shores.

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ALAS, THESE VICTIMS of racial hatred will, sooner or later, discover, that the virus of intolerance has managed to sneak itself into the heart of America, too. This columnist already mentioned here once the shame of Columbia University's *numerus clausus*, entirely inconsistent with American ideals. Dr. Stephen S. Wise, president of the American Jewish Congress, in a letter to Mayor O'Dwyer, demanded that the University, as a non-sectarian institution guilty of racism, be deprived of the public subsidy it has been enjoying in the form of tax exemption. Several months have passed since Dr. Wise's action, and the outcome of the rabbi's recent formal objection to and application for cancellation of the tax exemption granted to Columbia University is still a matter of speculation. But

it is a fact that Jewish enrollment in Columbia's medical school dropped from 46.92% in 1920 to 6.40 in 1940. Moreover, Dr. Willard C. Rappeleye, Dean of Columbia's College of Physicians and Surgeons went so far as to condemn as "substandard" the Scottish Medical Schools attended by American students who had not been able to secure admittance to American schools, in that way excluding hundreds or even thousands of members of minority groups from the practice of medicine!

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ON THE OTHER HAND, there are also refreshing signs of success in New York's fight against intolerance. The Empire State's Fair Employment Law, originally known as the Ives-Quinn Bill, has been giving protection to a large number of common people. In the first eight months of the law's operation, the New York State Commission Against Discrimination—which is empowered to compel employers as well as unions to eliminate racial or religious prejudices as far as employment is concerned—received 240 formal complaints most of which could be settled satisfactorily. Those profiting by the Law were not only Jews and Negroes, but also Catholics, Quakers, and Italians. Among those charging prejudice against their national origin was a fairly large number of—Germans! We definitely want these German-Americans to receive all the protection the Nazis had denied the Jews in the Fatherland.

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THE NEW REFUGEES will also be able to observe that the people here have the right to criticize not only their own government, but also foreign governments. Madison Square Park was crowded with Jews when the Zionist Organization of America had arranged an open air meeting protesting against Britain's stand on Palestine. Rabbi Leon Gellman, leader of the Mizrachi, and Dr. Abba Hillel Sil-

ver, head of the ZOA, stirred the crowd to outbursts of high passion by their descriptions of the horrors in the Atlit detention camp. Congressman Emanuel Celler compared Haganah with the revolutionary people's army of the American Revolution and urged that the Jews organize a "Friends of the Resistance Movement," while Professor Einstein, in a message, charged that Britain had embarked on a policy of "ruthless suppression of the Jews in Palestine" in order to divert attention from its failure to abide by the recommendations of the Anglo-American Committee.

Of a far greater importance, however, was the report Dr. Silver had brought with him from President Truman. The President was disturbed by the reports of the events in Palestine and expressed the hope that the arrested Agency leaders would soon be released. Furthermore, he declared frankly that he was determined to push forward the recommendation of the Palestine Commission to admit a hundred thousand Jews, and indicated that "the government of the United States was prepared to assure technical and financial responsibility for the transportation of the Jewish immigrants into Palestine."

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MEETING FOR THE FIRST TIME in four years, over 500 delegates representing Congress chapters throughout the country and 21 affiliated national Jewish organizations, gathered at the Hotel New Yorker for a five-day national convention of the American Jewish Congress. The delegates reaffirmed support of a Jewish Commonwealth in Palestine; called for the immediate immigration of 100,000 European Jews to Eretz Yisrael; asked for the dissolution of DP camps and for the United States to relax its own immigration quotas for two years; urged unity among the Great Powers for world peace; called for the orientation of American troops who had been influenced by Ger-

man propaganda; recognized that "the existence of a free and democratic labor movement is essential to the continuation of democracy and freedom;" supported the program against racial and religious discrimination wherever it is found. To implement the expanding program of the Congress, the delegates approved a campaign to raise \$300,000 within 90 days of the convention and a \$2,500,000 drive beginning in September. A "Defense Bond" for the American Jewish Congress was instituted as a five-year loan to help raise the \$300,000.

At the opening session Mrs. Roosevelt paid tribute to the American Jewish Congress for "the magnificent job it has done for the Jews of Europe and the United States." She added that "as Americans you have sensed that the most vital need today is to make the American ideal and dream become a reality in every community." In his report to the Convention, Dr. David W. Petegorsky, Executive Director of the AJC, unmistakably stated the task of the Congress:

What Congress is concerned with is not simply the defense of Jews against attack but positive programs to outlaw discrimination, and the overt expression of racial intolerance, to extend and to secure through public action the democratic rights of minority groups and to develop new methods for the improvement of group relations . . . We are convinced . . . that anti-Semitism is a product not primarily of ignorance or misunderstanding but of complex political, social and economic forces. Our attack on anti-Semitism, therefore, is based not on attempts to overcome ignorance through the dissemination of information or to promote good will through exhortations to tolerance. Rather, it takes the form of efforts to eliminate the causes of group tensions generally and anti-Semitism particularly in our social environment and to render impossible, through vigorous public action, the practice of racial and religious discrimination.

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THE JEWISH WELFARE BOARD invited journalists and editors to a Press Conference in order to inform the public about the JWB's activities during the war and about its peacetime program. We learned

that the JWB had aided and helped to choose—through the Committee on Army and Navy Religious Activities—the 311 Jewish chaplains in the Army, Navy, and Marine Corps. It had organized 200 committees overseas and 626 committees in the United States to help serve our armed forces everywhere. It had issued six million religious books, and had provided servicemen with *matzos* and wine for Passover. Now, after the cessation of hostilities, the JWB is primarily concerned with the programs of 288 Jewish community centers and Y's. It will be the task of these centers and Y's to offer its members "Judaism on a 20th century level." In this respect, the JWB has done a perfect job through its participation in such affairs as the Jewish Book Months or the Jewish Music Week. But the JWB is ambitious enough to hope to expand its activities beyond the USA and to assist our brethren in Europe, Latin America and Australia.

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THE ALLIANCE ISRAELITE UNIVERSELLE was launched at Paris in 1860. When the Nazis conquered the City of Light, the organization's activities were greatly reduced. Today, however, a new group, the Friends of the Alliance Israelite Universelle, recently founded in New York, is anxious to revitalize the great Jewish organization which, for decades, has been conducting schools for secular and Jewish education and vocational training in North Africa and parts of the Middle East.

The executive committee of nine includes Jules Braunschvig, Alliance vice-president, Pierre Dreyfus (the son of Captain Alfred Dreyfus), and Dr. David de Sola Pool. At present, we learned, the Alliance maintains 100 schools which provide education for more than 40,000 pupils in Morocco, Tunis, Egypt, Palestine, Syria, Lebanon, Iraq, and Iran, and is formulating plans for expansion of facilities to provide education for 70,000 within the next five years.

THE OTHER DAY, Brooklyn celebrated its 300th birthday. With more than one million Jewish inhabitants it is the largest Jewish community in the world, having nearly three times as many Jews as England, nearly twice as many as Palestine. On that occasion public speakers stressed the fact that there are about 600 Jewish societies in that borough, including 200 congregations and more than 50 Jewish charities. Asser Levy, one of the 23 refugees who came to New Amsterdam from Brazil in 1654, was one of the largest landholders in Brooklyn during the 17th century. Today Brooklyn can boast of many gorgeous Centers, Synagogues, and Hospitals. The largest store in Brooklyn is the department store of Abraham and Straus on Fulton Street.

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THIS REVIEWER had an opportunity of meeting Ilya Ehrenburg, noted Russian poet, novelist, and journalist who visited the United States at the invitation of the American Society of Newspaper Editors. "I'm a writer, not a diplomat," Ehrenburg remarked to me when I saw him at the Waldorf-Astoria. In this way he explained that he preferred to talk about all but political matters.

Ehrenburg's novels and political essays were translated into several languages, including Yiddish and Hebrew. He told me that he had some correspondence with Palestinians and regretted that he did not know "a single word of Hebrew." The new Jewish generation in Russia, he admitted, speaks Russian almost exclusively, and it is represented in nearly all professions and occupations. But while there may be little left in today's Soviet Russia of what we call "Jewish life," there has been a strong reawakening of "Jewish solidarity," of kinship with Jews outside the Soviet Union, since the rise of Hitlerism and the atrocities by the Nazis.

Although he has published numerous volumes of fiction, Ehrenburg is known

here chiefly through his journalistic work, his novel *The Fall of Paris and The Tempering of Russia*. When I asked him whether his activities as a journalist during the war had cut him off completely from creative writing, he smiled and said: "Not quite," and showed me two books of his that had appeared in Russia only a short while ago. One was called *Short Stories of These Years*; the other was a collection of purely lyrical poetry, written between 1938 and 1945. At present Ehrenburg—who by now is home again in Moscow—is completing his lengthy novel, *The Tempest*. It deals with average intellectuals, and shows the destiny of man caught in the storm of this era. Two major figures, incidentally, are Jewish. They are two brothers, one living in France, the other in Russia.

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NEW YORK regrets the passing of two great sons. Alfred Stieglitz who died here at the age of 83 was not only one of America's foremost photographers but also a champion of the native American art. At his galleries he exhibited the works of many struggling painters, discovering some of the best geniuses of the United States. Sidney Hillman died at the age of 59. One of President Roosevelt's chief advisers on labor and the organizer of the Political Actions Committee of the CIO, he was beloved and hated by many people. But his talents and his personal integrity were never questioned by anyone. Incidentally, Sidney Hillman, who once had been a student at the Kovno Rabbinical Seminary, was ardently identified with Jewish causes. He was a member of the executive committee of the United Jewish Appeal. A few months before his death he went to Europe and visited the famed concentration camps. In one of his last addresses he emphasized that the "Jewish survivors of the holocaust of anti-Semitism have a special claim upon the conscience of democratic mankind."

WASHINGTON NOTES

By MURRAY FRANK

THE WORLD has become so callous to Jewish protest demonstrations and so indifferent to Jewish demands that nothing seems effective and adequate to bring the desired results any more. And yet, somehow, one cannot overlook the very impressive march on Washington staged recently by the Jewish War Veterans of this country, protesting Britain's "tyranny" in Palestine and offering to recruit a full division of Jewish volunteers for service in the Holy Land and thus call Britain's "bluff" on her demand that the U. S. send a division of its troops into Palestine.

We have had many demonstrations and "marches on Washington" in recent years, but none has aroused so much comment and interest as the veterans' demonstration. The wonder of it all is that no hundreds of thousands or even tens of thousands participated in it—a mere "handful" of some 4000 veterans! Among them were veterans of three wars: the Spanish-American War, World Wars I and II. Here marched several thousand Jews, not as Jews but as Americans, who went to the field of battle ready to sacrifice their lives, if need be, for America and the American way of life. They also fought to make this world less greedy and more humane and tolerant for all peoples; they fought for justice and decency. Now they had come to Washington to demand a tiny share of justice which the world so rightfully owes to the Jewish people, a tiny speck of decency toward a people which has gone through such frightful experiences in Europe and suffered such terrific loss of life.

To be sure, it was not a march of Zionists, of orthodox Jews, or of any particular political or religious grouping in American Jewish life. It was a march of young American Jews who sought in their own way to arouse the conscience of this government to the terrible fate awaiting the small remnant of European Jewish survivors if they are not speedily removed to Palestine.

They marched slowly, in orderly fashion, along Constitution Ave., in the heart of the city's government district, to the Washington Monument and within sight of the White House. Delegations from 32 states participated, many of them still in their uniforms, many of them in wheelchairs or on crutches, wearing their silver medals and bronze stars and other decorations given by the U. S. Army or Navy.

One group was received by President Truman, another went to see Acting Secretary of State Dean Acheson, and a third met with the British Ambassador Lord Inverchapel. And the beauty of it all is, that they spoke plain and simple and understandable words, without diplomatic nuances and the frills of double-talk. They told the President that "Britain's demand for American troops is a colossal bluff." They told Mr. Acheson to make sure that the State Department should "implement, and not scuttle, President Truman's request for action to save the Jewish remnants in Europe." And they told the British Ambassador that as long as Britain continues to practice its present policies in Palestine all right-thinking Americans "will have nothing but scorn for your Government."

I do not wish to leave the impression that we can expect wonders as a result of this demonstration by the Jewish veterans, but it is safe to conclude that their way of calling the attention of the powers that be to the most vital Jewish problem of our day will leave an indelible impression and may lead to a better understanding of the Jewish case, particularly in the White House and the State Department. Jewish veterans, who in the past have kept aloof from Jewish affairs, deserve to be commended for a job "well done" and to be encouraged to retain their interest and activity in behalf of the Jewish people, both here and abroad.



THIS WRITER had the very pleasant task of attending a press conference some weeks ago at the Washington office of the Jewish Agency for Palestine. The occasion was the arrival in this country of Dr. Leo Kohn, secretary of the Executive Committee of the Agency in Jerusalem. Here we were able to obtain a first-hand report of conditions in Palestine since the situation there became so aggravated in recent months.

The report of that conference subsequently appeared in the press and there is no need therefore for this writer to reiterate Dr. Kohn's very interesting statements, as well as the observations of Dr. Nahum Goldmann, a member of the Jewish Agency, who was present at the conference. What interested me more than the statements and observations of the two officials of the Jewish Agency was the discussion that followed and the questions asked by the newspapermen, some thirty of whom were present. Among them were representatives of the large press associations and a number of the large metropolitan dailies. Their questions served as a gauge for their knowledge and understanding of the Palestine problem.

In the past, it was always my understanding that the non-Jewish newspapermen do not grasp the real issues involved

in that complex problem and, consequently, often give it the wrong twist in their reports in the press. This press conference, however, convinced me that that is no longer the situation. Palestine has been on the front pages of our daily press for some time now and the American newspapermen, and through them the American public, have been kept well informed on the subject.

If the British brought in more forces into Palestine, would a natural corollary be the disarmament of the Jews? What is behind Britain's efforts to delay the solution of the Palestine problem? For what reason do they want to appease the Arabs? Is there any legal channel whereby the Jewish people can bring the matter to the United Nations? How is it possible that the British, who have dealt with colonial peoples so long, could be so misled by Arab threats? Is it a willingness to be misled primarily?

These and many others of similar nature are no ordinary questions. They indicate a deep understanding of the situation in Palestine and a very friendly attitude to the rights and claims of the Jewish people. Responsible Jewish leaders should continue to cultivate this valuable source of information for the American public.



FOREIGN SECRETARY Bevin's speech, in which he hurled the anti-Semitic charge that the reason for the agitation in the U. S. to admit 100,000 Jews into Palestine is because "they do not want too many of them in New York," has caused more ill feeling towards Britain in Washington than Bevin is aware of and has aroused the anger not only of the New York Congressional delegation but also of many members of Congress from other states. Bevin's crudity in laying his cards on the table may yet result in a decided change in American policy on Palestine.

Congressional circles and the Washington press have reacted violently in the

matter. Even patient and diplomatically cautious Congressman Sol Bloom, chairman of the House Foreign Affairs Committee, could not restrain himself any longer and introduced a resolution to put Congress on record as demanding that Britain respect her obligations under the 1924 treaty with the U. S. to abide by the Balfour Declaration and aid in the establishment of a Jewish Homeland in Palestine. When several British newsmen approached Bloom for his comment on Bevin's speech, he told them: "You better tell them in England to get somebody to advise Bevin on the right attitude toward Jews in this country. You might also tell the British people that Bevin is losing many friends for England—and losing them fast."

Others expressed their indignation in speeches on the floor of Congress. Thus, Rep. William Barry, D. of N. Y., branded Bevin's charge as "an insult not only to all Jews but to every American who believes in justice and fair play for those distressed people." As an after-thought, he added the following remark concerning the loan voted to Britain: "A good share of that money will come from taxes paid into the U. S. Treasury by American Jews. I wonder if Mr. Bevin would be as much opposed to taking their money as he is opposed to granting them their rights promised under the Balfour Declaration."

Rep. Andrew Somers, another N. Y. Democrat, expressed "deep resentment of the remarks" by Bevin, while Rep. Edith N. Rogers, R. of Mass., called the speech "another evidence of fooling the Jewish people." New York's Senator Robert F. Wagner condemned Bevin's "gratuitous and studied insult" as being "hardly the contribution to the Palestine question to be expected of the Foreign Minister of a friendly power which has been the recipient of generous, wholehearted, and comradely aid by all the people of America." He warned Britain that "the overwhelming majority of Americans of every race, creed and color will not take this

repudiation (of her obligations to the Jewish people) lying down."

Rep. Emanuel Celler of New York was enraged by Bevin's statement. "Hitler could not have improved on it," he said. "This statement is as cruel as it is dishonorable. I cannot understand how any human being, knowing the plight and sufferings of the displaced Jews, can descend to such depths." And Rep. Adolph J. Sabath of Illinois, who was equally embittered about the matter, asked of the members of Congress: "When the second minister of that great empire can so lightly toss off language more suitable to Adolf Hitler, what hope can there be for world peace and world stability?"

As for the press, it will suffice to mention briefly the reaction of Washington's two important and influential newspapers. The *Washington Star* called Bevin's statement a flat rejection of the Anglo-American Inquiry Committee's recommendation to admit 100,000 Jews into Palestine. Barnet Nover, writer and columnist for the *Washington Post*, had this to say:

No British statesman of modern times ever before reached so low and despicable a level as did Ernest Bevin when he discussed the Palestine problem before the Labor Party conference. His statement stands revealed in all its nakedness as an outright anti-Semitic outburst . . . It shows that Joseph Goebbels is dead only in the flesh, and that while Julius Streicher is on trial at Nuernberg for crimes against humanity, his spirit still marches on.

This was Washington's answer to Bevin.

THE WRITER recently attended an informal dinner given for the press and radio commentators by Rep. Emanuel Celler. Mr. Celler invited Dr. Emanuel Neumann, vice-president of the Zionist Organization of America, Dr. Benjamin Akzin, Washington representative of the Zionist Emergency Council, and Eliahu Epstein, Washington representative of the Jewish Agency for Palestine. The subject of discussion was: "Jewish Homelessness."

The novelty of this informal press conference was that, instead of talking at length to the press and radiomen, Mr. Celler, who presided, invited them to fire away at the three experts with questions pertaining to Jews and Palestine. A most interesting session followed, questions flew thick and fast, and the three gentlemen really went through a rough-and-tumble two hours. At the end of their ordeal, they were applauded heartily by the press and radio boys who admitted that they learned more about Palestine in this manner than in a dozen ordinary press conferences.

A brief resume of some salient points emphasized that evening follows:

Dr. Akzin maintained that Britain is trying by all means to delay a solution in Palestine and to retain a tight control over that country. Britain is trying to admit as few Jews as possible, he said, because she wants the Jews to remain a minority there. If Britain insists that the Jews give up their claims on Palestine for the sake of admitting the 100,000 Jews, then such tactics are blackmail and the Jews will never accede to it, he declared.

Epstein supported Dr. Akzin's last statement with a very emphatic "No", saying the Jews will never sign away their rights to Palestine on the basis of admitting 100,000 Jews. Epstein, who is an expert on Arab affairs, termed Arab threats of turning to Russia as a bluff because with their feudal regimes they could more easily follow the Nazi policies, but not the Russian. The Jews, he pointed out, are not seeking to play one power against another; the Jewish community in Palestine is a truly democratic force and as such it seeks its place in the United Nations.

Dr. Neumann termed Prime Minister Atlee's recent call for American military participation in Palestine a "colossal bluff," adding that the Jews of Palestine have no fear of the Arabs and could well take care of themselves if the British moved out of the land. Britain, he said, in reality does not need and does not want Ameri-

can soldiers in Palestine because it would lead to a joint Anglo-U. S. control over the country—a situation which Britain does not desire. Finally, Dr. Neumann stressed that Christian interest in Palestine was always of a religious and not a political nature, therefore the true Christian interest is to establish the promised home for the Jewish people.



THE JEWISH DELEGATION from Poland, headed by Dr. Emil Sommerstein, which is now in the United States to solicit help for the Jewish remnant in Poland and for the Jewish repatriates from Soviet Russia, also visited Washington where the World Jewish Congress arranged a press conference for the delegation.

I attended the conference and sat there with my eyes glued to the grim faces of these pitiful creatures of a once proud, influential, and cultured Polish Jewry. I had the feeling of looking into faces of ghosts and hearing the voices of our millions of dead. Yet, I told myself, here is a people that refuses to die, a people that is seeking help to build new foundations on old ruins. For one who follows events in the press and is acquainted with reports on the present situation in Poland, the members of the Delegation did not reveal anything new. What intrigued me more were the people themselves, rather than what they had to say. I spoke to them about their own experiences, their present way of life in Poland, their future plans, if any, and their prospects for survival in Poland or emigration to some other country.

Of particular interest to me was the opinion of Dr. Sommerstein, the head of the Delegation, with whom I had a lengthy chat. He told me that at the present time it was utterly impossible to give a satisfactory answer regarding the prospects of the revival, or even survival, of Jewish life in Poland. He quoted figures as an illustration of why they are thinking as they do. Here is his analysis:

At the time the Delegation left Poland there were only between forty thousand and fifty thousand Jews left in the country of those who survived the Nazi invasion and six years of German rule. In addition, already some 100,000 Jews had been repatriated from Russia and another 50,000 was scheduled to be repatriated in the near future. Altogether it was expected that by the Fall Poland would have about 220,000 Jews (The interview with Dr. Sommerstein took place shortly before the recent pogroms in Kielce and other Polish cities, which foreshadow mass emigration of Jews from Poland. Consequently, Dr. Sommerstein's figures would have to be revised downward considerably).

He further stated emphatically that most of the Jews desire to go to Palestine, but it is questionable at this time when and whether they will be able to go there. As for emigration to America, this country's annual quota for Poland is only about 6000 per year, which means that for some time to come there will still be a large Jewish community in Poland and they are in need of all the help which can be given them. Dr. Sommerstein described the condition of the repatriates from Russia as appalling, and indicated that if we want to save these people for the future, it is urgent to help them now.

IN MY "Washington Notes" in the last (Summer) issue of THE FORUM, your correspondent discussed the attempts of the anti-immigration forces in Congress to pass the Gossett bill which called for the reduction of existing immigration quotas in half, and I pointed out that favorable action on this bill would be interpreted as a return to isolationism at a time when the world is hungry for friendship and cooperation. I ventured the prediction at the time that even if the Committee on Immigration passes the bill, Congress as a whole would still have the final word and concluded as follows:

"Somehow, one cannot visualize Congress suddenly deciding to throw overboard all principles and traditions upon which this country was built and where immigrants from the world over played no small part in its growth and development."

The situation proved to be even better than I had anticipated. The immigration committee itself defeated the bill by a vote of 10 to 7, and later also defeated a substitute to the bill which would have reduced the quotas by 25 per cent for a period of five years. The Gossett bill, thus, never even came up before the entire Congress. It is hoped that now the anti-immigration forces will be silenced for awhile.

FOR THE FIRST TIME in American history legislation has been introduced in Congress defining anti-Semitism as a crime, punishable by law. The author of the bill, which seeks to outlaw anti-Semitism, and to prohibit the distribution of anti-Semitic literature through the mails, is Rep. Ellis E. Patterson, D. of California.

The bill brands anti-Semitism as "a potent weapon in the hands of the enemies of this country and of its institutions" and charges those who spread the doctrines of anti-Semitism with attempting "to destroy the unity of this Nation, creating discord among our people, disrupting the normal channels of trade and commerce, and interfering with and dislocating the economic life of the country".

Whether anti-Semitism can be eradicated by law is a highly debatable question now among Jews and non-Jews in this country. Supporters of the idea point to Russia as an example. Opponents claim that loopholes will always be found, as with every law. The question at this time, however, is academic since the present Congress is to all intents and purposes a closed chapter and the new Congress is first to be selected in November. Incidentally, Rep. Patterson ran for the Senate in the primaries—and lost!

BOOKS

Counter-Attack: Scapegoats or Solutions, by Mortimer J. Cohen & Maurice B. Fagan. Philadelphia Jewish Community Relations Council, Philadelphia. 79 pp., \$.50.

This handbook is a most interesting document for those individuals who are concerned with developments in our community life. Designed as a manual for workers in the field which the authors designate as "community relations" (or to use the less sophisticated and more usual term, anti-defamation"), Cohen and Fagan have inadvertently given us a convenient source book by means of which students may gain at least a modicum of information about this almost undercover activity of American Jewry.

The present volume is most concerned with the propaganda which Jewish agencies employed up to the end of the war. The keynote is this:

We are in the fight together, we (Catholic, Protestant, Jew—and sometimes the Negro is also included) are shedding our blood together, therefore we should have the same kind of unity on the homefront as exists on the battlefield.

This sentiment is projected into the peacetime era by the simple device of appealing for a continuation of wartime unity. While one easily recognizes the expediency of such an appeal, its efficiency may well be questioned. If the factor of wartime unity is granted, then we may well say that this temporary situation, forced on the American people by virtue of an emergency of frightening proportions, will be subject to the same reconversion which is going on in other areas of activity.

The student of the problem may, however, go even further and question the basic assumption on which this propaganda rests. Was wartime unity real? Did it succeed in bringing people to a new understanding of each other? May not the apparent cooperation have been only a surface phenomenon which did not affect the total personality of the individual involved? The more sophisticated members of civic-protective organ-

izations may be aware of these possibilities, yet all seem to believe that there is a good chance for their efforts to succeed. Reason and experience would seem at times to fly out the window, for students of propaganda have long recognized that agitation is only successful when it touches upon deeply felt needs and desires of large groups of people. Cohen and Fagan attempt to reply to this by saying that anti-Semitism is only the first step in the disintegration of the total community. The agitators start on the Jew; they may be on your neck tomorrow. We may say that the argument, although not without merit, would seem to have questionable significance. With the need for a scapegoat which will be present if America should enter a period of internal crisis, will this appeal dissuade the nation from seizing upon the Jew?

So much for an examination of the crux of the authors' argument. A considerable portion of this slim volume is devoted to the enumeration of practical suggestions for people who wish to take concrete action in the war against bigotry. The most important step is to prepare one's self by study and practice for membership in a "Unity for Unity". This is a trio, consisting of "a white Christian, a Negro, and a Jew which is sent to parent teachers associations, schools, church groups, unions, etc., with a message of racial and religious understanding and techniques to promote fellowship."

A number of suggestions give ideas on how individuals may place literature in strategic places. Some attention is devoted to instruction regarding the sending of letters of protest and commendation. Individuals are urged to report all cases of discrimination and bigotry to the proper organization for investigation. It is recommended that ministers be urged to exchange pulpits, and that opportunities be provided where members of various groups may meet together on a friendly basis. Everyone is urged to find an "inter-racial or inter-faith project . . .

such as a choir, dramatic group, book review, cartoons, short stories, poems, hobbies, teaching, painting." Through each medium a certain type of propaganda can be projected, and the individual may utilize his special contacts for the furtherance of the cause. It would seem that the suggestions enumerated here, as well as others which the authors advance, are rather limited in regard to their probable effect upon the problems of anti-Semitism. They appear to skirt the central issue and are mainly improvements of a secondary character. They do have a real function, however, in that they provide the Jew who is confused, hurt, and apprehensive by the rising tide of anti-Semitism, with a way in which he may relieve his frustrations. This method, it must be mentioned, is socially acceptable and relatively harmless. However, whether this easy solution is the better part of wisdom, is a question which American Jews must soon ponder.

The authors suggest the central problem which workers in the field must come to grips with when they say:

Men are oftentimes haunted by subconscious fears and do not know whence they come. Because the real roots of their fears and insecurity are deep-planted in social, economic, and psychological conditions, average persons fail to see or understand them . . .

Some persons, economically or politically secure, fear the loss of their wealth or power, and they seek in racial or religious hatred what appears to be an easy and sure way of diverting social wrath from themselves toward scapegoats.

This comes close to striking home, but Cohen and Fagan characteristically disappoint us by not presenting specific recommendations regarding the political parties which may be helpful in defeating bigotry or the type of economic society which we must have if the Jew and other minorities are to have equal rights.

MARSHALL SKLARE

Confessions of a European Intellectual, by Franz Schoenberger. New York, The Macmillan Co. 1946. 315 pp. \$2.75.

Three or four years ago when, to the prophetic eye, it was evident that the German attempt to conquer the world must fail, it was remarked by one not in sympathy with his nazi fellow countrymen that the German, not the Jew, was destined hereafter to be the pariah of Europe. No charitable Jew would wish such a lot for his enemy, just though it

may be. To condemn races, peoples, or groups is to work inevitable injustice. Despite the deeds of Hitler and despite the abject supineness of his people there were many Germans who fought the nazi horror. Some few escaped and more were destroyed in concentration camps. Some, let us hope they are many, remain to reestablish the German culture which was almost wholly destroyed by the nazi gangsters. But they will need the aid of the refugee German liberals such as Thomas Mann or Franz Schoenberger, author of *Confessions of a European Intellectual*.

As one reads this book he has the sense of revisiting a civilization now as extinct as Egypt or Peru. The world of art and letters, of publishers introducing translations from the Russian classics to German readers, of the clever jests at the expense of Kaiser or, later, the Fuehrer, the world of *Simplicissimus* which thought to laugh Hitler and his cohorts out of existence—this is a world which, in Germany, is gone for our time. Germany has destroyed her enlightened classes or driven them into exile.

Franz Schoenberger is an emancipated mind, a citizen of the world. He will be not too unhappy in the United States and we will be the richer for having him and others like him from the world of art, letters, and music. Germany cannot afford to lose the flower of her culture. It will be decades, perhaps a century, before she can slowly rebuild the true culture, not the false, spurious nazi culture, which was hers. It has been the German tragedy always to expel her best minds. Since the revolution of '48 Germany has exported art and science and now in one final suicidal frenzy has destroyed all that was left of them in her.

Germany's loss is the world's gain, we may say, but the final effect of Franz Schoenberger's pleasant and suavely written book is depressing nevertheless. The intellectual society of which he writes so entertainingly and which he adorned proved in the brutal realities of social and political conflict, horribly inept and futile. A *Simplicissimus* does not stop a Hitler; a jest or a well turned phrase, or ridicule, or all the weapons of the intellectual's army do not thwart a storm trooper or soften the blows of a rubber truncheon. In the stark realities of political conflict, where the stakes are life and death, intellectual aristocracies must risk their lives and limbs in the fight if

they are to be influential. It will not do to stand passively and unarmed and rely on the power of the human eye to stop the mad dog. Mad dogs are singularly immune to spiritual influence, and mad dictators can be stopped only by force; by machine guns, not cartoons however excellent. These German intellectuals we feel in reading Mr. Schoenberger's book were very nice people but wholly ineffectual. Our own intellectuals, we suspect, would in a similar crisis prove to be no better.

CARL H. GRABO

Hitler's Professors, by Max Weinreich. Yiddish Scientific Institute—YIVO, New York. 1946. 291 pp. \$3.00 paper; \$3.50 cloth.

During Hitler's regime, six million Jews died in Europe, not counting battlefield casualties, and in this book Mr. Weinreich sets forth to what extent German scientists took part in this orgy of extermination. His sources are unimpeachable, consisting as they do of original documents which the Nazis had no time to burn.

The extinction of European Jewry was carefully planned. Learned professors tried to prove its necessity by the slippery reasoning characteristic of Nazi philosophy. Backed by scholars, some of pre-war renown, others of fresher vintage, the Hitler hordes became wholesale murderers, especially when it dawned on them that their Fuehrer could no longer win on any other but the racial front.

Other racial minorities, the Poles and the Letts, for instance, so the Nazis reasoned, might be assimilated into the population of the Reich, but the Jews—never. And so experiments were ordered to see if and how the less despised peoples could best be absorbed and how expeditiously the Jews could be destroyed. The author comes to the conclusion that eventually the Letts, the Poles, even the Ukrainians would also have been completely eliminated, had the war not come to its end when it did.

The work of the German scientists at the death factories was a queer mixture of serious endeavor and heartless cruelty. One group of professors experimented on sterilization of women, another on artificial impregnation. Still another group introduced cancer tissues into the uterus to find out if the disease could be transplanted by this method. To get an idea on what scale these experiments were

conducted, one may read—and shudder—that from May 15 to July 30, 1944, fifteen hundred and eight women were chosen as victims in one department alone.

Other professors amputated legs, where surgery was unnecessary, tested the effect of electric currents on the brain, or conducted operations of various types, most of which ended fatally. A ray of humor mitigates the chapter dealing with a Dr. Joseph Mengele, who was known for his beastly sadism, and often sent entire transports to the gas chambers immediately on their arrival. But it appeared that this noble doctor had one weakness—he specialized in the study of twins. And so, whenever the prisoners at the reception tracks found two children who resembled each other, they were quickly transformed into twins, and in this way many survived who otherwise would have perished.

Hitler's Professors is a thorough compilation of valuable material, but it is written somewhat stiffly. With the proper editorial touch, it could undoubtedly have carried its appeal to a wider circle of readers. In order to judge matters better, many professors cited throughout the pages should have been assorted according to their scientific standing. A Johannes Stark, who won the Nobel prize, should not have been bracketed with the nincompoops who graduated from institutions created after 1933, and whose academic degrees were of less than dubious value.

All in all, however, Mr. Weinreich is to be highly commended for the careful collection and arrangement of his material and for its presentation to the general public.

OTTO EISENSCHIML

The Son of the Lost Son, by Soma Morgenstern. Translated by Joseph Leftwich and Peter Gross. The Jewish Publication Society of America. 269 pp. \$2.50.

This novel is haunted by the holocaust that happened after it was written. Originally published in Berlin in the early 1930s, it tells how Velvel Mohilevski, a childless Galician Jew, goes to Vienna to learn whether his Westernized nephew is suitable and willing to be his heir. Whether unfairly or not, the 1946 reader is unhappily aware that Velvel, nephew, and landed estate are in a few years to disappear in agony. What happened then? Did they die in bewilderment and un-

compensated pain? Did they have anything to sustain them? How did they take it? If some answers were not implicit in Morgenstern's story of quiet lives in 1928, *The Son of the Lost Son* might have to wait a generation for a sympathetic reading.

There is no need to wait. It is as though Morgenstern were writing with restrained prescience to answer our questions of events about which he then could know nothing. When the moment of destruction did come, I believe that Velvel Mohilevski would have been praying—not in bewildered, frenzied groping, but with a fervor that dignified him. Yankel Christiampoler, the doughty bailiff, would have been killing when he was killed. Pessa, the housekeeper with the Jewish affinity to tragedy, would have died without surprise. Some of the half-assimilated Viennese would have been without consolation.

But one cannot be certain whether the nephew, Alfred Mohilevski, would have been praying, fighting, or simply waiting his turn in terror. He is the son of the lost son; his father had run away from the Galician estate in Doprobolia, undergone baptism to marry, and then had been killed in Alfred's infancy. The novel deals in large part with Alfred's youthful, impulsive search for solid ground: "I don't want to solve any problems," he says, "But I don't want to be a Jew-boy any longer. It is an epithet that is flung at you as an insult and that you have to turn into a crutch of irony on which you hobble through life. I want to be a complete Jew."

His caftaned uncle, attending the Congress of the Sons of the True Tradition in Vienna, is such a complete Jew. Alfred eagerly—almost too eagerly—returns to the Galician estate with him and discards his Christian name for "Sussia." But Alfred is unstable, protean, unsure of himself. Symbol of the generation whose continuity with Judaism has been severed and whose link with the West is attenuated by a mild but pervasive anti-Semitism, he has excitable depths without solid thickness. Velvel believes that Alfred will find himself in the true Judaism as Sussia. It is clear that Morgenstern hopes Velvel is right, although he ends the novel significantly with Alfred's arrival in Doprobolia.

Morgenstern is by no means, however, addicted self-consciously to a message. The novel is a masterful folk-tale, some-

times reminding one of Sholem Aleichem. The action moves leisurely through only six days, with a minimum of flashback. Everything that happens does not fit precisely into a causal procession of events, but so much the better—as with Tolstoy. Delightful incidents—like the peasant bailiff's awe at the length of the Mariahilferstrasse—are perhaps extraneous to the "message," but they are touched with the story-teller's art, and there is in them besides a penetrating, authentic solicitude for the inner make-up of the Jews.

Morgenstern is refreshingly unconcerned with being bitter or with dwelling upon incidents of anti-Semitism. To be sure the prejudice is there, a factor to be considered strongly; but he is almost tolerantly negligent of the anti-Semite. His subjects are Jews—all kinds, and he delights in most of them.

The particularly timely merit of *The Son of the Lost Son*, to repeat, is that it brings vividly to life the Jews of Doprobolia and Vienna as they unwittingly prepared or failed to prepare for the somewhat unexpected coming of Anschluss and September, 1939.

HAROLD ZYSKIND

Ruth Middleton, by Louis Zara. Creative Age Press. 435 pp. \$3.00.

In these sultry days of Hotspurs and Ambers, when a best-selling novel is so often a dull chronicle of dull people falling in and out of bed, a work of fiction that is distinguished for its sobriety, insight, and unfaltering honesty is indeed a joy to behold. When these qualities are bulwarked by a deep-rooted artistry no one can ask for more.

Come what may, I doubt that Louis Zara will ever forsake the highest standards of the storyteller's craft for the quick ephemeral rewards that sometimes accrue from sensationalism. Zara is a serious artist and he has too much respect for his own integrity as a writer to take the easy road. He believes in what he is doing and he could never write anything that has even a trace of shoddy in it.

From *Blessed is the Man* through *Against this Rock* Zara has grown steadily in stature. Among discriminating readers his work has won him a faithful following. Few novelists can claim as much.

For the most part Zara has utilized in his work thematic material of a philo-

sophical or social nature. He has painted on large, imposing canvases. Now, in *Ruth Middleton*, he comes closer to home on a somewhat more elemental note. He writes of childhood, of a typical American childhood, and of the tender years of a little girl.

I wonder if any woman who reads this heart-warming chronicle of a little girl growing up will not find within it something of herself. This pervading sense of universality lends the work its greatest strength.

Nothing extraordinary happens to Ruth Middleton in those early years. She is, indeed, a rather simple person, and she lives a homey uncomplicated kind of existence. And yet wonder-filled moments of her childhood are, in their essence, truly symbolic.

Very few modern writers have succeeded as Zara has in evoking for us the happy times of a typical childhood. Twain, of course, did it superbly. Alcott, Molnar, and Morley found the formula. And now Zara has met the challenge and has captured those pristine emotions so that all may read and remember. Perhaps it is best that only a few writers have discovered the elixir.

Gay and tender as it is, Zara's portrait of a youth is not without its sad moments. Yet even in the sadness there is a bitter-sweet quality. What emerges then is a kind of idyll, realistic if you will, but never overdone or sentimentalized.

The book's first chapter, and amazing tour-de-force, contains a kind of pre-natal history of the principal character done with Biblical overtones. It is a daring experiment that Zara attempts in this section of the novel and it succeeds beautifully. For my part I think it is the best piece of writing Louis Zara has ever done.

The story itself covers about 14 years of Ruth Middleton's early life, from September 1887 to about 1901. In babyhood we watch her as she slowly becomes aware of the sights and sounds of this grown-up world. Childish ills and experiences at school are a part of the saga, as well as songs, games, first party dates and excursions into strange neighborhoods. Ruth grows older and the world that was once so filled with wonders becomes, perhaps, more strange than ever.

While this is essentially Ruth Middleton's story, it is not entirely her own. Zara, with well-handled strokes, sketches

in Ruth's family background. We meet her father, a plodding carpenter and her mother who has married somewhat beneath her social level and whose death is one of the unforgettable moments of the story.

Uncles and aunts, far-off relatives and nearby friends, find their way into the story, wars and elections sweep over the Middleton home, birth and death leave marks, but somehow Ruth remains the constant, nostalgic figure of the chronicle. She is unchanging childhood, full of hope and promise.

By any standard Ruth Middleton is a first-rate performance. It confirms, beyond any doubt, Louis Zara's position as one of our most versatile and one of our ablest creative literary artists.

DAVID APPEL

If Men Want Peace: The Mandates of World Order, by Members of the Faculty of the University of Washington. The Macmillan Co., New York. 292 pp. \$2.50.

Though we live in a semantically conscious age, intellectual currency has seldom been more debased. Take the word "liberal". The word "liberal" in contemporary usage may alternatively mean one who has his head in the clouds, or who believes in the inalienable right of the National Association of Manufacturers to conduct enterprise in privacy, or who loves people with his head and not with his heart, or who always says "Yes, but". These remarks are by way of preface to the statement that this book is liberal in the best sense of that term. Here are twenty-five writers, all men of good-will, who seek for the facts in the spirit of scientific inquiry, so that they may be better able to formulate goals and methods whereby to achieve the welfare of humanity. The tone and contents of this book make it a welcome addition to post-war redemption literature. The authors seek to enlighten rather than to frighten; they present facts, rather than perfervid emotion, and they point to achievable ideals rather than to a mythical bridge-hand which contains thirteen spades. The writing is in general free from the vices of "academese" and turgid "social science"—qualities too often associated with scholarship in print. The essays are studded with quotable sentences: "A Jew becomes a better Jew when he stands with the Christian and Buddhist for the brother-

hood of man"; "Racism is indivisible; where it exists all minorities share a common agony".

Four general fields are covered: The Maintenance of Peace, Political and Human Rights, Economic and Social Welfare, and the Cultural Basis of World Order. The individual essays range over such topics as postwar economic policies, relief and rehabilitation, colonies, race problems, religion, arts and letters, and "The Great Tradition and the Need for World Order". The average intelligent citizen who reads the daily newspapers, but who has only vague notions concerning the problems argued at Bretton Woods and Dumbarton Oaks, and who is somewhat uncertain concerning the basic formal structure of the United Nations will find this book a very useful guide. He will find here a comprehensive survey of recent significant events and excellent brief analyses of essential factors. Sufficient reference is made to the history of the recent past to place postwar problems in a proper perspective. The authors, however, are concerned with evaluation rather than with mere reporting; they seek to prescribe for the future as well as to describe the contemporary situation. And throughout the book we find the basic presuppositions of a truly liberal philosophy: that man's problems are essentially the same everywhere, since mankind is *one*, and that these problems can be solved by the use of human intelligence if we strive mightily to that end. That humanity is one, both in nature and destiny is not only a primary mandate of world order, but it is also a necessary postulate if the conception of One World is to be significantly implemented.

LIONEL RUBY

An International Convention Against Anti-Semitism, by Mark Vishniak. Jewish Labor Committee. 135 pp. \$2.50.

The title of this book is somewhat misleading; first, because the term "Convention" is capable of two meanings, and the sense in which it is here employed, as "sanction" or "prohibition", is usually its less common usage; second, because only the last 19 of its 129 pages are directly relevant to the issue suggested by the title.

The Introduction is probably the most readable portion of the book, and makes some attempt to treat with "... the problem of anti-Semitism in its universal

aspect." However, even here it is somewhat difficult to grasp the author's central theme, particularly with reference to the comments concerning the Soviet Union. Certainly he cannot be accused of pro-Sovietism, but beyond that I was unable to comprehend the purpose of the following remark: "Even the most ardent enemies of the U. S. S. R. will not assert that governmental anti-Semitism exists there." It may be presumed that this statement balances the preceding five paragraphs which tend to create a contrary impression, as, for example, the following statement:

The rare appearance of information about anti-Semitic sentiments and acts in the U. S. S. R. in the Soviet press in the last few years may be attributed to a change in government policy as to the inadvisability of giving publicity to such facts rather than to the disappearance of anti-Semitism in Soviet Russia.

As to the contents: Chapter I discusses defamation of Jews in the past, commencing with Roman days ending with Nazism. The 12 pages devoted to this subject would not seem to be sufficient to treat "... with painstaking thoroughness" this rather large subject. Chapter II, entitled "Legislation Against and in Favor of Jews", traces such legislation from Russian codes and papal bulls to legislative activity in 1945 in the United States. Chapter III analyzes defamation as a breach of law, and Chapter IV discusses current legislation against defamation in various European and American countries. Judicial practice and precedent warrants an additional nine pages from the author, and the subject of political intercession, in the sense of one country interceding in the defense of Jews against another country, receives somewhat lengthier treatment (15 pages).

Some philosophical and social material completes the warm-up to the author's main topic, which is "An International Convention Against Anti-Semitism." The framework for his proposal is based upon the various international sanctions undertaken during the League of Nations period against the sale of opium and other dangerous drugs, the dissemination of obscenities, and similar attempts to "fight against social evils on an international scale ..."

To the reviewer, the value of the book does not lie in the final suggestion of the writer with respect to international action. This does not mean that such a suggestion is either unworkable or improper.

The fight against anti-Semitism on an international level should be carried out, of course, and the particular devices with which this should be done are a matter for political, diplomatic, and legal analysis. The main value of the book comes from the well-annotated history of defamation against Jews and juridical attempts to combat it, from the days of Tacitus to the present.

I do not believe that this work will ever have widespread popular appeal; but to the worker in the field of race relations it offers some valuable data. The analysis of the conceptions of libel entertained by various nations at different times provides material for the re-thinking of our present problems and for the construction of proper legislation. Some of the expositions of the weaknesses of libel laws in other countries are particularly fruitful with reference to the situation in the United States.

The entire book is essentially a legal essay, and when so considered, cannot be criticized for the almost complete absence of social, economic, or political analysis. Nevertheless, one is tempted to wonder why, if it was intended merely as a reference book for technicians (a job which it performs reasonably well), it was not set up and annotated in reference book style. Certainly the jacket statement that "the author treats, with painstaking thoroughness, the problem of anti-Semitism in its universal aspect" is at least an over-statement. This cannot be blamed upon the author, since many publishers tend to inflate their wares. One could, nevertheless, wish that the ordinary standards of commercial publication were somewhat improved upon, when the publisher is the Research Institute of the Jewish Labor Committee.

GILBERT GORDON

St. Thomas Negroes—A Study of Personality and Culture, by Albert A. Campbell. Psychological Monographs, Vol. 55, No. 5, published by the American Psychological Association, Inc., Northwestern University, Evanston, Illinois. 90 pp.

This slim publication contains one of the best-rounded descriptions not only of American (West-Indian) Negroes but, even more so, of the interaction between personality and culture in general. The study makes fascinating reading and

enables us, more than many thick books, to understand personality as a result of the subtle interplay of historical experience and actual surroundings. Of special interest to our readers will be the few but well-formulated remarks about the Spanish and Portuguese Jews of St. Thomas (p. 32). Their number, says the author, "does not include the richest men on the island, but they are all at least middle class." He continues, "Their homes are more apt to be open to colored persons of established class position than those of any of the white groups. One notices, however, that these visitors are customarily light-skinned. In recent years, there have been three or four marriages between Jewish men and colored women. These have not been wholeheartedly approved by the Jewish group, but, on the other hand, they have not been altogether repudiated by them. Several Jewish women have married officers from the marine and navy posts in St. Thomas, but these unions have always ended in failure and divorce." It is almost uncanny how precisely the general social position of the Jews is mirrored in the life-circumstances of this small and half-forgotten Jewish community in the Caribbean.

WERNER J. CAHNMAN

The Commentary of Gersonides on the Book of Job, translated from the Hebrew, with Introduction and Notes, by Abraham L. Lassen. D. H. L. Bloch Pub. Co., N. Y. 1946. 226 pp. xxi. \$3.00.

The book of Job, which is part of the "Writings"—the third division of the Jewish Bible—has always been a favorite work for the exegesis of Jewish philosophers. For whether we consider Job part of the didactic poetry of the Bible and classify it as "wisdom Literature", or we agree with some scholars who consider the work an ancient drama of irregular form, combining the epic with the dramatic, it is common knowledge that the dialogues in the book abound in speculation and reflection, and convey definite moral and philosophic conclusions. Dr. Lassen, in the introduction, therefore points out correctly that "The Book of Job deals primarily with the problems of injustice in the world, namely, why the wicked prosper and the righteous suffer." This gives the book a definite philosophic connotation, for the prob-

lem, "why do the righteous suffer", is closely knit with the general philosophic and theologic problem of "Divine Providence". Divine providence, on the other hand, is linked up with the problem of Divine Knowledge and free will.

It is therefore not surprising that Medieval Jewish philosophers—among them primarily Maimonides and Gersonides, found in the Book of Job, the reflection of the various views concerning "Divine Providence" which were maintained by the different schools of thought in their time. They found these various views expressed in the words of the respective characters in the book.

The Book of Job opens with a scene in Heaven in which Satan scoffs at the devoutness and obedience of Job to God. Satan, in order to test Job's faithfulness, is permitted to inflict upon him the severest sufferings. Nevertheless, Job never loses faith in God, despite the loss of his children and all his earthly possessions and the agony and pain that was inflicted upon him. Job's three friends, upon hearing of his misfortunes come to comfort him. They are of the opinion that Job's suffering is due to his sins. Eliphaz expresses it in the words, "According as I have seen, they that plow iniquity, and sow mischief, reap the same." Bildad has similar views. Zophar reproaches the miserable Job, "Know therefore that God exacted of thee less than thine iniquity deserveth."

Job's friends urge him therefore to repent his sins and God will restore him to his erstwhile glory and health. However, Job insists on his righteousness in his dealing with man and his faithfulness in dealing with God. He is finally vindicated, and his suffering, as a consequence was merely a trial of the faithful or, as the Rabbis termed it at times, "chastisement of love," which God occasionally visits on the righteous. Abraham was thus tried on several occasions to prove his unquestioned and unbounded loyalty to God.

Gersonides, generally known by the initials of his Hebrew name, Rabbi Leon Ben Gershon, Ra L B G—who lived in Southern France towards the end of the thirteenth and the beginning of the fourteenth century, in his commentary on Job finds three views concerning the nature of Providence expressed in the book. The first view, which is that of Job, and both Maimonides and Gerson-

ides agreed that it is Aristotelian—is that "Divine Providence" extends only to species and not to individuals. The second view, which is that of the other characters of the book, is that God's providence extends to every individual of the human race; and the third is that it extends to some but not to all.

Though the second view seems the most popular and acceptable, in view of the promise that if God is the creator of all, he surely provides for all, Gersonides seems to incline toward the third view, namely that some individuals are provided for and some are not. Divine Providence thus depends upon the individual. The nearer the individual is to the "Active Intellect"—God—the more he receives "Divine Providence". Thus in his commentary, Gersonides really expresses his philosophic thinking.

Gersonides' commentary on Job is divided into three parts. First he gives the meaning and explanation of certain difficult words in which our translation does not always agree. Then he points out the logical connection between the various verses and presents a complete picture of the contents. Finally he discusses the "general principles underlying the discourse". In the latter, he expresses his philosophic point of view. He also includes in it much of his knowledge of Astronomy and other natural sciences, popular in his day, which he expounds more masterfully in his *Magnus Opum* "Milchomoth Adonoye".

Dr. Abraham L. Lassen, Rabbi Emeritus of the Congregation B'nai Zion of Chicago has done an excellent piece of work in his introduction to and translation of the commentary. Every reader will agree with Dr. Louis Finklestein, president of the Jewish Theological Seminary, who in his Foreword to the book states that "Dr. A. L. Lassen has performed a service to American Biblical Scholarship". Dr. Lassen has made accessible to the English reader a work which combines Biblical study and philosophy, and which has relevance to much of our thinking today. Many of the thoughts and questions pondered in the book are still asked and weighed by modern man and philosopher. Dr. Lassen has combined with his scholarship an easy style which makes the book of interest not only to the student and academician, but also to the general reader.

MORRIS A. GUTSTEIN

David the King, by Gladys Schmitt. Dial Press, N. Y. 1946, 631 pp. \$3.00.

Passage From Home, by Isaac Rosenfeld. Dial Press, N. Y. 1946, 280 pp. \$2.50.

There is a sweeping democracy about the pen of fiction these days that can suggest affinities between the heroic, romantic King David of the Hebrews, and a modern, adolescent American-Jewish boy residing in the Humboldt Park area of Chicago. Each in his own way is an exponent of spiritual schizophrenia, the yearning and seeking for the desired, the revelation and acknowledgment of the unattainable, the final understanding of the unfulfillment, and the fulfilment of defeat. Rosenfeld concludes his book thus:

I felt myself suspended over the unmade declaration, the postponed scene of final understanding . . . Now it was too late. Now there would only be life as it came and the excuses one made to himself for accepting it.

King David cannot resist singing his own swan song, and dies, prattling beatific inanities to his paramour on his post-senile couch.

Yet this basic similarity belies its own representation. David is less the lion-hearted king of military accounts than he is the regal yet unenviable adulterer of lesser sonnet sequences. Nor is Bernard the pathetic, pathological Jewish youth that is brutalized by the not too subtle prejudices and disenfranchisements found within a Jeffersonian democracy.

David the King properly belongs to that amorphous genre, the historical novel, that has become a catch-all for many diversified novels, otherwise not easily classified. Miss Schmitt, however, rates among those rare "Creative Reconstructionists" in drama, poetry, or the novel, in which the concise but conflicting statements of past characters and deeds are isolated, redeployed in determinable sequence with more or less enlightenment and considerably more interpretation than in the original. The tendency towards didacticism is inherent in the form. Nevertheless, it is fascinating to re-read the Book of Kings to discover the short phrases that have been expanded into major episodes, the revisions in text, and the imaginative bridging of unrelated historical incidents. Like an archaeologist, Miss Schmitt has rebuilt a civilization from fragments. The setting of time and locale is carefully described; the charac-

ters are clear; the dialogue is epically rhythmical; the perceptions fine; the actions bold and dramatic; the writing fastidious and generally stylistic.

It must be conceded that all the virtues attributed to Miss Schmitt's writing by her blurb writers and agent are true. That, however, only superficially. The style is impeccable, but the conception of character is less so. The actors are in their allotted roles, but they lack freedom of motion within themselves. They have their shortlived satisfactions, their longer period of estrangement, but live only on the fringe of consciousness. They do not lack purpose: David, the fulfilment of Samuel's prophecy, Joab, the realization of military prowess, Bathsheba, the throne for Solomon, but their fates are predetermined, not artistically, but traditionally, as a door that conjoins a particular wall, but in a relationship that is maintained only mechanically, by a skillfully placed hinge.

Miss Schmitt's failure is in the matter of character rather than of style or issue. Interpretation of historical characters are always a matter of dispute, but Miss Schmitt fails to develop a mature David. *David the Youth* is delicate and balanced. The change in this satisfactory treatment begins at the same time that David begins his advance towards the throne. David's affairs of State, as an adult, are transformed into affair d'amour. He becomes effete, and his sensitivities largely physical and tactile. His insights into power and mortality are cursory, and he evinces a perplexing unconcern with morality and immortality, surely a popular theme among the tribes and priesthood.

Miss Schmitt does not seem to have resolved this conflict within her subject matter. Sex no longer shocks us; it certainly cannot surprise us; worse, it cannot clarify the act of leadership nor the issue of temporary fraternity, and the sowing of the frailer seeds of later disunion of twelve tribes that became one nation during the reign of the Kings. As such, *David the King* is only a chronicle of David's potency. King David the Lecher would have been a more likely title. We would then understand David's manliness without morality.

On the other hand, Rosenfeld's central character, Bernard, is very much concerned with morality, but is without manliness. His is essentially the Welt-schmerz of youth reduced to the problem

of father and son, not the threadbare conflict of immigrant and native-born, nor between two generations of differing social beliefs, but the attempt to penetrate the mutual but alienating commitments and rituals that make artifacts of primogeniture. Rosenfeld's treatment of the moral nature of the problem is sincere although not complex, but Bernard must be listed among the current crop of uncongenial pre-aged juveniles, who have become as extensive a cult as the hard-boiled private detective. The description of Bernard's sojourn among the Bohemians is the work of a sensitive artist, although the device that launches him on his Odyssey is hardly more than pretentious.

The process of self-examination and "the coming of moral age" to which *Passage From Home* is committed, demands the strictest adherence to thematic unity. It is obvious that the structure of the book was so intended, but Rosenfeld has been more successful in this regard in his short stories and his earlier poems. The elaborate beginning description of the Jewish family background, although perceptive and unhackneyed, is an isolated chapter in the purpose of the book. There is much to be commended in the free and original manner in which Rosenfeld has related the festivities of the Passover, its singular family significance, the "clan" experiences and incidents from year to year that mark its identity. Secondary characters are vividly drawn, especially the grandfather and grandmother, the general decaying Chassidic, European-rooted precepts that are fast vanishing.

As separate sketches, the early parts of *Passage From Home* such as Bernard's visit to the West Side, which was self-sufficient when published recently as a short story in a New York publication may have their value. However, their intrinsic relation to the theme of Bernard's moral maturation is only superficial. Bernard's theme is dogma, universal and classical; the early part of the book is reality relived emotionally, localized and ritualistic.

Bernard's departure from home, supposedly the climax, is only the turning point in Rosenfeld's approach to the novel. Bernard leaves the field of a priori childhood, and Rosenfeld embarks on a second novelette. The lame dialogue, the fullness of character, the ease and vividness of a self-assured prose style continue,

but *Passage From Home* becomes less a novel than a treatise, Bernard is destined to become a man, but at the end of the book he just concluded his first experience as "a thinking reed."

It would seem that Rosenfeld has great admiration for the work of Koestler. Fortunately he is no provincial imitator. Now that his first book, the "must" autobiographical novel of every aspiring author, has been published, perhaps Rosenfeld can return to the clarity and artistry of his novelette, "The Colony," winner in the Partisan Review contest last year. I believe that it deserves more permanent form, now that *Passage from Home* has been published. ALLEN D. SCHWARTZ

For the Sake of Heaven, by Martin Buber. Translated by Ludwig Lewisohn. Jewish Publication Society of America, Philadelphia. 316 pp. \$3.00.

Martin Buber, although among the leading Jewish personalities of our time, is practically unknown in America. Born in Vienna, of a scholarly Galician family, he lived most of his life in Heppenheim near Frankfurt and is now professor of social philosophy at the Hebrew University in Jerusalem. Throughout his life he has been a master of German prose, a leader in the movement of cultural Zionism, and an interpreter of Jewish mystical thought. His *Speeches on Judaism* have contributed mightily to the rebirth of Jewish sentiment among the younger generations of Jewish intellectuals in Europe. His phenomenal translation of the Hebrew Bible into German, in collaboration with Franz Rosenzweig, is a veritable commentary on the Bible. So is his work on *The Kingdom of the Lord*. His most conspicuous contribution, however, is his rediscovery and reinterpretation of Chassidism. He believes that Chassidism represents the strongest single factor of rejuvenation in modern Jewish life.

There is much in his new novel which lends itself to a justification of this belief. But, unfortunately, the entrance gate to the well into which we are invited to immerse ourselves is hard to find and the well itself is dark and deep. Ludwig Lewisohn has rendered the story of his beloved master into beautiful English, but he has omitted to write an introduction which would have elucidated the meaning to the uninitiated among his

readers. Hence, there is danger that some of them, in spite of enthusiastic reviews, after having toiled through the rather boresome opening chapters of the book, will close it with a sigh and never return. Others, less patient, may merely thumb through the book and not be able to gather any harvest at all from a superficial reading. What one has to do is to immerse himself completely in the book like one who steps into a ritual bath. This is the advice which, in these very words, is contained in the book itself, if one reads it carefully. No one should try to read it otherwise, as on one's way to business, or while waiting for an interview, or between the baby's bath and the preparation for dinner. One has to wait for a quiet Sabbath afternoon (for the sake of heaven, it may be on a Sunday) and, like most of the passages in the Hebrew Bible, one should read the book aloud. After all, these are simple stories, in simple language, from old chronicles. They should be told as one tells a fairy-tale.

The story is simple, but the meaning is complex. The story centers around the figure of Napoleon and the world-shaking events for which he stands. The Chassidim of Poland would not have been Jews had they not been fiercely antagonistic with regard to the interpretation of these events. The antagonism is well expressed in the words of Rabbi David of Lelów:

There are many who seek to interpret the things that are now coming to pass in the world. They assure us that these things are the birth-pangs of the Messiah or something comparable. But we say that it is not given us to know whether this be so or not. Those others are of the opinion that we should try to exert mystic influences in order that the shape of things be such as it should be. But we here do not believe that we have any duty except to turn to God with our whole being and to seek to establish his kingdom by a communal life of justice, of love, of consecration.

The school of thought here expressed is the one of the Yehudi of Psysha. The opposing school, the one of the Seer of Lublin, strives with might and main to participate in the events and "to press for the end" of the exile. "It were well," says one of his followers, "that Jewish blood flows until one can wade therein up to the knees from Prystik to Rymanov, if thereby our exile be brought to an end and our redemption dawn." To which the Yehudi answers: "But supposing

that this fire is nothing but a fire of destruction?" There are many thousands of souls in Israel, he continues, which must be attended to by their leaders and rabbis, so that redemption may grow through them. "It is too late in time," replies his opponent, "to think of the individual soul."

These few quotations from the latter part of the book (p. 255) show that the discussion which is carried on there belongs to us. It belongs to us in many a sense of which we will enumerate here only a few. Above all, the movement of the Chassidim was a movement of poor people arrayed against the uncompromising opposition of haughty scholars and wealthy burghers. The story of how the burial of the Seer of Lublin in a place of honor is secured from the president of the burial society, in the face of a contrary rabbinical ordinance, is a burlesque story told in truly popular style. From there to socialism and Bundism runs a visible thread. Furthermore, by their stress upon the content rather than the form of tradition, the Chassidim have rippled the rigid surface of Jewish life and broken the ice for many subsequent movements. There was even a Chassidic rabbi who read the *Haggada-she-Pessach* in Hungarian! His justification was that this was an account which should be understood by the common people. Some of the ideas of enlightenment and religious liberalism have an ancestry which is little explored, and Chassidism is among that ancestry. From Napoleon, the dark-winged messenger of redemption, there is only one step, the step of disappointment, to Napoleon, the light-footed messenger of emancipation. From there, it is only one further step, now the step of disappointment with the fruits of emancipation, to political Zionism. The connection of Zionism with Maskilism, the Eastern-European movement of enlightenment, has long been known. It would be equally revealing to trace the family history of some of the early Zionists back to Chassidic ancestry and surroundings.

We may go further, showing that Martin Buber's novel reaches to the controversies of our time. Has Jewish blood not flowed from one end of the world to the other in these days and years? Is the stream not mighty enough "to press for the end?" Or is it, again and again, merely the maëlstream of destruction? What are we to do? Are we to tend our sick and heal our wounded or are we to

rush into political action? Martin Buber would make us adhere to the teachings of the *Maggid* of Kossnitz who is the one nearest to his heart among the leaders of early Chassidism. The teaching of the *Maggid*, who was the immediate successor of the *Baal-shem-tov*, was the teaching of togetherness which means common effort and unification. We are in need of such teaching again. Whatever the merits of partisanship, there must be those who, in every generation, try to unite the striving factions into the unity of the whole of Israel. WERNER J. CAHNMAN

Jewish Education in Palestine, by Dr. Noah Nardi. 255 pp. \$3.00.

Dr. Nardi's *Education in Palestine* is the first thorough and objective analysis of the Jewish educational system in Palestine. This analysis should be of use not only to Jewish educators in this country who can compare their problems with those encountered by the Jewish teachers in Palestine, but should also give to all those interested in the Jewish community in Palestine a clearer insight into the forces and currents that will determine the character of that community in the years to come. In the crisis that Zionism is undergoing today in Palestine, Dr. Nardi's exposition of the educational policies of the Palestine Government throws more light on the anti-Jewish character of the British administration in Palestine.

The author points out that since the government contributes only about 10% of the cost of Jewish education and health services, it actually taxes the Jews for the needs of Arab education. He points out that "the expenditure on education by the government during the fiscal year 1942-43 was LP 415,743; of this the Jewish school system was granted LP 85,821. As the number of pupils in Jewish schools in that year totalled 86,626 it follows that the government contributed less than LP 1 per child to Jewish education, whereas it spent LP 3½ per Arab child." These grants given by the government to Jewish schools are utterly out of proportion to the revenue that the government is getting from the Jewish community. The Arab schools in Palestine are actually government schools maintained financially, and supervised educationally by the Department of Education of the Palestine government.

The answer that the British officials are giving to this anomalous situation is that the Jewish community is not willing to accede to government supervision over the curriculum and the methods used in the Jewish schools. This assertion is, of course, true, but the unwillingness of the Jews in Palestine to have their schools supervised by British officials is quite understandable if one remembers that the most important and the most imperative aim of the Jewish educational system in Palestine, is to *bring up* a new generation of Jews imbued with the devotion and idealism that is needed for the pioneering effort in which the Jewish community in Palestine is engaged. On the other hand the granting to the Jews of an educational autonomy should not preclude the giving of much greater financial aid by the government to these schools. The Jews, who by their taxes actually maintain the government services, should benefit from them in a fair proportion.

Statistics given by Dr. Nardi prove conclusively that as far as education is concerned the Palestine Arabs have benefited substantially from the accelerated development of the country due to Jewish immigration and Jewish colonization. In 1919, there were 10,662 Arab pupils in the schools, and in 1941, 96,928. The Government and private Arab school population in Palestine is far ahead of that found in Egypt, Iraq, or Syria.

Dr. Nardi analyzes with great incisiveness the internal structure of the Jewish educational system in Palestine. He points out that while the Mizrahi which represent the orthodox-minded Jews in Palestine and the workers organization, the Histadrut, maintain their own schools, the overwhelming majority of Jewish children in Palestine attend public schools maintained by the educational department of the Vaad Ha-Leumi. The differences in the curricula of the three systems are limited only to specific emphasis in certain fields. In the Mizrahi schools the religious observances are stressed, while in the Histadrut schools, "the religion of labor" of A. D. Gordon is the leitmotif.

The Jewish teachers engaged in the Hebrew and Sunday Schools in America will find particular interest in the chapter devoted to the position of the Jewish teachers in Palestine. While socially the teacher in Palestine is given all the respect and consideration due to his im-

portant task of shaping the new generation, his financial position leaves much to be desired. It is quite deplorable that the Teachers' Union in Palestine, called the Merkaz Hamorim, finds that quite often the only way that its members can be assured of a fair salary, is to strike. It is to be sincerely hoped that the proper authorities of the Yishuv will soon take drastic steps to improve this regrettable situation.

Education in Palestine, was issued at a very opportune time because the Hebrew University has recently announced a plan for a world-wide conference of Jewish education to be held in Jerusalem, where a sincere attempt will be made for more coordination of the Jewish educational systems all over the world. The Book Department of the Z. O. A. is to be congratulated for the publication of this book. It is to be hoped that the Zionist Organization of America will in the future substantially increase its interest and its contribution to the cause of Jewish education. MARK M. KRUG

Prophets and Peoples: Studies in Nineteenth Century Nationalism, by Hans Kohn. Macmillan, N. Y. 213 pp. \$2.50.

This striking group of five essays on modern nationalism was originally delivered as lectures in July, 1945 on the Norman Wait Harris Foundation at Northwestern University. According to Professor Kohn, "Their purpose was to explain the character of Europe's leading nations as a background for an understanding of their policies in modern times." For an explanation of the English tradition, he has chosen John Stuart Mill and his broad internationalism; for modern France, Michelet's liberal and messianic nationalism; for Italy, Mazzini and the dream of Rome's resurrection through a liberated Italy; for Germany, Treitschke and the domination of Prussia with its militaristic, anti-humanist, and anti-semitic spirit; and for Russia, Dostoevsky with his mystic Pan-Slavism, his anti-European bias, and a belief in the imperialistic world mission of the Russians particularly in Asia. Professor Kohn warns us however that these tendencies are not the sum total of the various national characters but represent certain traits which are of profound importance in understanding nationalism.

To those who are accustomed to inter-

preting history exclusively in economic terms of markets, communication and transportation, and various material stakes, Professor Kohn's emphasis on the role of ideas as historic forces comes as a valuable corrective. Side by side with Wendell Willkie's *One World*, the product of modern science and economic ties, is the increasing differentiation between nations founded on the nationalistic myth of historic missions of destiny. In World War II, one heard more of "ideologies" than trade rivalries. Kohn's particular emphasis is upon the fact that some of the most dangerous forms of nationalism which make up fascism rest upon a widespread myth of a nation's past, a Golden Age which can be revived or achieved by a common sense of mission or destiny based on a common heritage and national traits. As Walter Lippmann reminds us in his brilliant book, *Public Opinion*, we act according to certain stereotypes in our minds rather than according to the objective facts. Those who dismiss ideological factors in history as mere rationalizations forget that these so-called rationalizations implied in slogans, patriotic myths, and falsified histories frequently become the mainspring of action. Freud as well as the economic historian has much to teach us.

The essay on Mill reveals the author's admiration for the liberal English heritage, a blend of rationalism, non-conformist religion, toleration, and a respect for law. Practical piece-meal reform rather than Utopian enthusiasms dominated nineteenth century England. Mill showed a happy facility for recognizing the implied threat to liberty in the growing European indifference to the formulas of freedom which many regarded as empty as words. His own formula was: "How to unite the greatest individual liberty of action with the common ownership in the raw material of the globe, and an equal participation of all in the benefits of combined labor." In these days of persecuted minorities and totalitarianism, we are less apt to minimize Mill's philosophy.

Kohn is severely critical of the nineteenth century German tradition and his selection of the chauvinistic literary historian Treitschke as a "prophet" forecasts his treatment. The author is probably over severe on the German liberals whom he regards as mere opportunists dazzled by Bismarck's successes which made them allies of Prussianism, Junkerdom, and

the cult of the state. One has the feeling that Professor Kohn draws a too exclusive antithesis between the German and the English heritage. This seems particularly clear in his harsh attack on Max Weber, one of the democratic founders of the Weimar Constitution and a brilliant social economist. Treitschke's affinity to the Third Reich is clear enough, his anti-semitism, his adulation of war and Prussianism, his contempt for small states, and his re-interpretation of Germany's literary history along racial lines. One recalls the anti-German propaganda of World War I when Treitschke's name was so often cited as proof of the diabolic nature of Wilhelm II's Empire. However, the reviewer is not convinced that the world of the Hohenzollerns of 1914 can be equated to that of Treitschke's diseased mind.

Especially challenging is Professor Kohn's lecture on Dostoevsky and Russia. He portrays him as a literary genius torn between the contradictions of "the gospel of peace and humility and the ruthless imposition of the sword; brotherly love and intolerant hatred, the spiritual anarchy of free men and the rigid regimentation of autocracy." The one constant factor was his belief in the Pan-Slavic mission of Russia. Politically, therefore, Kohn places Dostoevsky in the intimate company of the arch-reactionary Pobyedonostev, the champion of Czarist autocracy and racial nationalism, supported by church and police in the name of Holy Russia. The implication of this analysis for present-day Communist Russia is left partly undeveloped—in sharp contrast to the original lecture delivered at Northwestern. At that time Professor Kohn stressed the fact that Stalin's Russia as well as Dostoevsky's Russia shared a similar isolationist psychology that was anti-European and Asiatic; presumably the ideology of Communist world revolution is to be understood in terms of an older Pan-Slavism and suspicion of the West, so Dr. Kohn intimated. Those intellectuals who admired the parliamentarianism of the West and hated traditional autocracy writes Kohn, had their brief moment of triumph in March, 1917 which overthrew the Romanoffs. However, as Dostoevsky had observed, these intellectuals had never had any affinity with the Russian masses. These people, "for whom the dignity of the individual and the free state of the West had little

meaning", won in November, 1917 by overthrowing the infant liberal movement and evolving a new national self-consciousness. "A new generation of intellectuals—ignorant of, and unattracted by, the lure of Western liberty—and the masses met in the fulfilment of destiny which Dostoevsky had prophesied: for without the intellectuals, the masses could not perceive their mission of renewing humanity; without the masses, the intellectuals could not utter the new word to the world. In its awakened masses the great Eurasian empire found the strength for the mission which Dostoevsky had envisaged for Russia."

Prophets and Peoples is indeed a thoughtful book, rich in its contemporary implications, however controversial their truth. It is a worthy supplement to Professor Kohn's more definitive work, *The Idea of Nationalism* (Macmillan, 1944) and shows once more the possibilities of intellectual history as a tool of social analysis. It is extremely well-written, pithy in style, and vigorously liberal in viewpoint. Many may regret Professor Kohn's implications for the trend within the Soviet Union, particularly spoken in a time of great international tension when there are not lacking those who would like to whip up a holy war against Russia and plunge the world into an unforeseeable future of misery and destruction. However, the author speaks as a scholar, not a propagandist, and contributes a fresh view of the past and present of liberalism against the destructive forces of extreme nationalism.

HARVEY WISH

Sabbath Prayer Book, published by the Reconstructionist Foundation, New York. 573 pp. \$2.00.

Prayer, the chosen vehicle of the free spirit in worship, is the soul's medium of expressing its inner longing for the Infinite and a natural experience in man. The predominant mood in prayer mirrors the human soul and reflects its hopes and its yearnings.

Prayer, as an experience of the soul, is a "lost art" to many a people. An attempt to recapture the "lost art" of prayer for the modern Jew has been made by the Reconstructionist Movement in the new "Sabbath Prayer Book." This prayer-book follows a pre-conceived plan, whose aim and purpose is to evoke and stimulate

the "mood of prayer" in the modern Jew, rather than to supply the demand for prayer. The Editors utilize every device at their disposal to make the traditional worship palatable to the mind by revision of the old prayers and by adding new prayers and meaningful responsive readings, as well as excellent meditations and devotions.

The Services are preceded by an introductory explanation as to the use of the book and followed by a "Supplement" of prayers, devotions, meditations and responsive readings for various occasions, personal, religious, civic and patriotic, culled from an infinite variety of sources, some even non-Jewish, which probably would never come to the attention of the average layman. At the end there is appended the platform of Reconstructionism, in the form of a catechism called "Wants" imitative of the thirteen principles of faith by Maimonides.

The merits of the Reconstructionist Sabbath Prayerbook equalize its shortcomings. We can appreciate the editors' daring approach to the problem of prayer and their ambitious attempt to solve the vexing problem of prayer of the modern Jew. But it is difficult to reconcile some of the inconsistencies of the book on philosophical and theological grounds. While the aim of the publication was to recapture the "lost art" of prayer, and "to awaken a spirit of worship," the net result before us is but a restatement of philosophy of Jewish life, Reconstructionism. The book serves more as an educational means for Jewish learning and appreciation of Jewish values, than a prayerbook.

The controversy which this Prayerbook has already called forth *the echoes of which will reverberate* for some time to come, is centered around two main points, 1) the place of prayer in Judaism and 2) the relationship of dogma to prayer in Judaism. Basically, Jewish prayer is founded on the concept that there exists a relationship between God and Israel. This basic relationship carries with it a hope for a future redemption and deliverance, giving the praying person a feeling of exaltation and a sense of conviction in the Kingdom of God. All of Jewish prayer contains the above elements in some form or other, either in, 1) petition, 2) meditation, 3) thanksgiving, or 4) adoration. The new prayerbook is permeated with these basic principles of

Jewish prayer. The blind spot in the controversy is focused on a naive concept of prayer, namely the relationship of the efficacy of prayer to the effects of prayer, which though valid in some respect for the man of medieval and ancient times is not tenable for a modern-minded individual. The efficacy of prayer must not be mistaken for the effect of prayer. No prayer and no prayer-book guarantees the efficacy of prayer. No greater and more religious philosopher than Bahya Ibn Pakuda was vexed with the problem of the efficacy of prayer. The inner effects of prayer, he held, are the strengthening of a trust in the love and the mercy of God and the elevation of the soul to God. Yet Bahya himself does not claim that the efficacy of prayer will ascertain a change in the course of nature and nature's natural laws. In the same way but from a modern approach, prayer according to Reconstructionism remains an intuitive and voluntary expression of an inner connection existing between man and God, whose effect on man is indestructible despite the vicissitudes of destiny, time and clime.

The second point of misunderstanding in the controversy about the Sidur is the relative position of dogma in Judaism and the relationship of dogma to prayer. Suffice it to say for present purposes that, Solomon Schechter long ago has shown that dogma in Judaism has no "salvation-giving" power, nor is dogma a prime prerequisite for an adherence to the faith. All that a Judaic dogma must possess is a quality which will make it a characteristic of Judaism. It is also true that although Judaism has definite dogmas, a denial of certain dogmas does not exclude from Jewry him who denies them, nor does it make Judaism impossible for him.

Z. HARRY GUTSTEIN

Brazil, An Interpretation, by Gilberto Freyre. New York: Alfred A. Knopf, 1945. 179 pp. \$2.00.

From Gilberto Freyre, Latin America's greatest sociologist, comes one of the most significant books on Brazil that has appeared in many years. Actually, it is a series of lectures delivered in 1944 on the Patten Foundation at University of Indiana and compresses informally and interestingly a host of his research papers hitherto limited to academic specialists. This small volume contains more illumin-

ating observations on Brazil than scores of the current journalistic books put together.

Freyre, a vigorous liberal scholar, seeks to explain Brazil's history, politics, and culture in terms of racial and cultural fusion. Like most intelligent Brazilians, he takes pride in the mixture of races and cultures which make up the nation—Portuguese, Africans, Indians, Sephardic Jews, Moors, Germans, among others. He destroys the myth that race mixture—contemptuously called "mongrelization"—means national suicide or decay. Like the Soviet Union, Brazil is a genuine melting pot of races which in Anglo-Saxon lands are sharply segregated. While Argentine Nationalists sneer at the "mulatto republic" and preen themselves as champions of Caucasian racial purity, Brazil remains an "ethnic democracy," as Freyre puts it, where race is not a barrier to personal advancement and equality—and this is true even under dictator Vargas.

High among the founders of Brazil, Freyre places Portugal's Sephardic Jews. Despite the tragic expulsion of 1492, many Portuguese Jews, unusually gifted intellectually and commercially, remained behind, facing the dangers of exposure and execution at the orders of the Inquisition. Their financial contacts throughout Europe and their cosmopolitan views aided tiny Portugal to become a world maritime power. The Jews were an indispensable Portuguese link with the vitally important Oriental trade upon which that nation's greatness rested. "Urban Jews," writes Freyre, "with a genius for trade made possible the industrialization of sugar-cane agriculture in Brazil and the successful commercialization of Brazilian sugar." Jewish capital and direction during the Seventeenth Century laid the foundation of Brazil's sugar plantation life. Likewise, despite religious persecution, the Jews played a creative role intellectually, producing the great playwright and satirist, Antonio José de Silva, who was eventually burnt by the Inquisition.

Freyre shows how Portugal and Brazil freed themselves from the ideal of attaining "racial purity" by force and eventually accepted racial amalgamation. Portugal had long been an outpost of Africa as well as Europe. Dark-skinned Moors were the ruling class for centuries and blond Christian natives came to idealize the Negroid beauty of Moorish girls and to

regard intermarriage as a step forward socially. Negro slaves, thousands of them, later poured into Portugal, benefitting from the sympathetic attitude toward race mixture. This situation was transferred to Brazil, where few Portuguese took women from the homeland, marrying Indians and later Negro women freely. Plantation life afforded additional opportunities for inter-racial blends. A brief and well-intentioned Jesuit experiment to segregate the Indians for their own protection failed and aroused the antagonism of Indians and Portuguese Brazilians. Although Negro slavery was not abolished until 1889, the institution was less exploitative than elsewhere because it was primarily economic rather than serving as an agency to police race relations.

Beneath the cordiality of Brazil's diplomacy toward the United States lurks the ugly suspicion of race differences. Brazilians, generally, know the story of Jim Crow in this country. They find it difficult to reconcile the warm democratic idealism of the Good Neighbor policy with the established practices here of discrimination against racial and cultural minorities. Intelligent Brazilians understand that the America of Franklin D. Roosevelt and Henry Wallace is not the America of Rankin, Bilbo, and Coughlin; but others question the right of this country to exercise international moral leadership. In international conferences, Brazil has championed racial equality, finding allies in the Soviet Union, Japan, and China while our position has been equivocal. This globe cannot forever be divided in Jim Crow fashion with rewards apportioned according to skin pigmentation. To do this is to disregard the fact that the whites themselves are a minority people lost in an ocean of color. Freyre sees this clearly and believes that his country is destined to be among those to lead the world from the frightful destruction which inevitably awaits racial or cultural chauvinism. HARVEY WISH

The Old Country, by Sholem Aleichem. Crown Publishers. 434 pp. \$3.00.

The world of Sholem Aleichem to use the apt title of Maurice Samuels' volume about the author of this collection of short stories was ended completely some two or three years ago, shortly after Hitler built his murder plants in Poland. Much before that the people depicted in

this book seemed to belong to an age that first began to wonder at locomotives, trains, and has resented bitterly the very thought of secular education in its midst. Towns such as Kasrilevka, Slobodievka, Boiberic, Zolodievka—scenes of Sholem Aleichem's characters are no more, nor are there Jews to people them. The few thousands who escaped the Nazi killers are fleeing contemporary Poland as if it were a leper's island; a pogrom upon the innocents and the cripples is still the favorite pastime and weapon of the illiterate native Pole and the Jew still his victim.

It was thus difficult for me to read Sholem Aleichem with the needed detachment of perusing an historical narrative; too many of the people he is talking about reminded me of the emaciated faces and bodies I saw in the photos of the murdered Jews in concentration camps.

Sholem Aleichem's characters are the residents of small Jewish communities in Poland, poor artisans, tailors, shoemakers, butchers, and bakers, none of whom ever has enough to feed a usually large family and whose sole escape from the hopeless realities of life is the Synagogue. Sholem Aleichem's Jew is deeply religious every day of the year and a considerable part of that day. The stories that deal with these types are seldom sensational and are always against a drab background and they are done with a delicate deeply sympathetic understanding. Sholem Aleichem is not often deliberately melodramatic and purposefully a teacher of morals. In but one or two stories out of twenty-seven in this book does he deliberately seek strong effects to convey a moral: In "Hodel" for instance, he tells of a young wife who is prepared to go into exile to express solidarity with her husband's idealism and, in the story "Convoy" he creates a situation wherein the selfishness and callousness of a rich merchant made for the ruin of his fellow Jews and later repentance. Otherwise the

stories are humdrum dealing with trivial incidents, minor picaresques and sometimes innocuous escapades of the Kasrilevka milieu. The famous character of Sholem Aleichem, Tevye the milkman, emerges but in two or three stories of this volume, that philosophical, understanding orthodox Jew who sees deeply into the hopelessness and poverty that surrounds him and permits nothing to corrupt the objectivity of a worldly, comprehending man.

I found little but pathos in most of the so-called humorous sketches of Sholem Aleichem: his "Enchanted Tailor" the story of a joke upon an artisan who goes forth to purchase a goat and never reaches his home with the milk producing animal because of substitution of animals; a Yom Kippur scandal where a man with his pockets filled with food is exposed in a synagogue upon the great day of fasting and repentance. I found those stories interesting but only mildly amusing. A decade or two ago when I first read Sholem Aleichem, I could laugh with or at some of his characters, I could then at times deplore their implacable orthodoxy that deemed it anathema that any but religious instructions should reach a young generation which sought to learn the ways of the world. No one could or did better understand the Polish Jew than the author of *The Old Country*. He truly mirrored a civilization that is no more.

I have read many of these stories before and more than once. Now more than ever, I am convinced that the actors in those stories have vanished forever, literally obliterated by the Nazi hand. Sholem Aleichem's artistry will preserve them for posterity, a keen reminder of an era that is no more and of another savagery perpetrated by the Germans.

The translation from Yiddish done by Julius and Frances Butwin is a thorough and an excellent job.

BENJAMIN WEINTROUB

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